HISTORY
OF
PHYSICK

LE CLERC

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THE HISTORY OF PHYSICK,

Or, An Account of the

Rise and Progress of the Art,

AND

The Several Discoveries therein from Age to Age.

With Remarks on the Lives of the most Eminent Physicians.

Written Originally in *French*

BY

Daniel Le Clerc, M. D.

AND

Made *English* by

Dr. *Drake*, and Dr. *Baden*.

With Additional Notes and Sculptures.

LONDON,

Printed for *D. Brown* without *Templebar*, *A. Roper* in *Fleetstreet*, *T. Leigh*, and *D. Midwinter* in St *Paul's* Church-yard, 1699.

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TO

Sir *Thomas Millington*, Kt.

Preſident of the Colledge of Phyſicians of *London*, and Phyſician in Ordinary to his Majeſty.

SIR,

THe Honourable Poſt, which you ſo worthily fill, gives a natural Title to your Protection to this Piece, which is the Hiſtory of the firſt Riſe, and earlieſt advances of that Faculty, which You ſo nobly defend in its declining Age. I call tt the declining Age of Phyſick, not from any decay that I obſerve in its Intellects, which perhaps are more vigorous and lively now than ever, but from a formidable Conjunction, which ſeems at this time to threaten the Overthrow of its Conſtitution,

eſpecially here in *England*. The Subverſion of the Colledge of Phyſicians, the nobleſt Branch that ever Phyſick bore, has been attempted not only by the open Aſſaults of its Profeſs'd Enemies, but likewiſe by the ſecret Machinations of ſome of its treatherous corrupt Members, whoſe ungenerous Deſigns have been mainly defeated by your Prudence, and unſhaken Reſolution.

Quacks have been coævous to Phyſick itſelf; we meet with no Memoirs of a date early enough to ſhew us an Age unmoleſted with that raſcally ſort of Vermin. But to proſtitute a liberal Education to the baſeſt of Submiſſions, and to ſtoop an honourable Profeſſion to diſingenuous practices, only to gain the favour and recommendation of a Pack of illiterate Mechanicks, is an honour reſerv'd for our Age and Country, where Intereſt tyrannizes, and men are too impatient to wait the ſlow advances of Honeſty or Merit, to be rich or great.

It may ſeem ſtrange to thoſe that have not pierc'd to the bottom of this Myſtery, that men ſhou'd endeavour to ſubvert the Honour, and tram-

trample upon the Dignity of that Faculty, by the exerciſe of which they themſelves aim to riſe. But there is no Riddle in the matter; They have found out a ſhorter cut to Reputation than by Learning and Skill, which require Induſtry and Application; they ſteer their courſe altogether by Craft and Intrigue. They are refining upon the Policy of the Mountebanks; For they plainly ſee the Figure which the Doctor makes with the People is owing to the intereſt of the Fool, that recommends him. For this reaſon they endeavour to deſtroy a Society, whoſe Laws and Conſtitutions are a ſevere curb to all ſuch mean indirect Practices, and which allow its Members no other methods of making their court to the world, than thoſe of Juſtice and Charity; which latter theſe men have as much as in 'em lay endeavour'd to obſtruct. Of this the Office now erected at the Colledge for the relief of the Poor is a ſufficient Evidence; and in ſpight of the Malice of its Enemies, or the Iniquity of the Times, will, I hope, prove a laſting Monument to your Honour, and

procure you the hearty respect, and thanks of all good men, as it does of,

SIR,

Your most Obedient Servant,

J. D.

TO

TO THE READER.

THE work, by many so much wish'd for, and so long desir'd, is I hope by this time pretty far advanc'd. Mr *Le Clerc* has in this first Volume, which is sent to prepare us for a better reception of those that are to follow, given us such a Specimen of his skill and exactness, that we have reason to expect with Impatience the Accomplishment of his Promise. A work of this nature carries so much difficulty, and so little Profit to the Undertaker, that few have the Ability requisite for such a Task, and fewer the Courage to engage in a Service so hard, for a Reward so small, and so precarious as Reputation. For, tho Reputation be almost universally courted, 'tis for the sake of Popularity, and Preferment, which are suppos'd to attend it.

For this reason perhaps it is, that the *History of Physick* has been so much neglected in this Age, that has with such wonderful Industry and Success, cultiva-

ted, and carry'd on this Science in all its Branches. The duty of a Hiſtorian obliges him to be juſt to others, and to aſſert their honour who deſerve it, how contrary ſoever to his own Intereſt, or Inclinations, a thing directly repugnant to the general humour of the World, who affect to found their own Names upon the ruine of other men's, and think every one that hears well in the oppoſite Scale to themſelves, and conſequently that their only way to riſe is by depreſſing others.

But whether this perverſe, malevolent Temper, a diſeaſe as common to, and as hard to be cur'd in Phyſicians as other men, indiſpos'd 'em for a work ſo ungrateful, as the recording the Merits and Services of others, without any Proſpect of reward to themſelves for their labour: Or whether the general Application to the Improvement of the Art or Science itſelf, might make 'em neglect an enquiry, which they might think brought no real acceſſion of knowledge to it: Or laſtly, whether the reaſonable care which ev'ry man might lawfully have of his own Intereſt, diverted 'em from a Study, which, giving no reputation of Practical Skill, was not likely to be attended with Profit; this uſeful enquiry lay dormant above fourteen hundred years, nothing conſiderable having been done in it from the time of *Galen* to our Author, that I know of.

In

In the year 1611, *Michael Doringius*, a *German* Professor of Physick in the University of *Hesse*, published a piece *de Medicina & Medicis*, in the first part of which he treats expressly, *Of the Rise, and Progress of Physick*; wherein he pretends to give an account of the Inventers and Improvers of Physick, and the several Sects into which the Professors of it were split, and subdivided. But as our Author in his Preface rightly observes, this Book does by no means answer the Title. For, besides some general hints concerning the Fabulous Age of Physick, loosely put together; and a very slender account of the several sorts of Antient Physicians incoherently. patch'd up from *Celsus* and *Galen*, he has very little to the purpose of his Title. His main aim was to curb and refute the extravagancies of *Paracelsus*, whose hot-headed whimsical notions began about that time to prevail very much in *Germany*. For *Paracelsus*, by his application to Chymistry, (a study then not much in use) having made himself Master of some considerable Remedies, had partly by his Cures, and partly by his prodigious Boasting, gain'd such an Ascendant over the credulous Vulgar, and with them some not unlearned men, that seeing something more than they expected, they foolishly believ'd more than was possible of him. This Success, in conjunction with his natural Vanity, blew the man up so excessively, that he immediately

laid

laid claim to the Soveraignty of Phyſick and Philoſophy, ſet up for a new Hypotheſis, and a new Sect, and with the true Spirit of an Enthuſiaſtick Reformer, very rudely and unjuſtly inſulted and vilify'd all the great men that preceded him in either Study, eſpecially *Ariſtotle* and *Galen*. This Inſolence arm'd abundance of Volunteers againſt him, and engag'd divers learned Pens on both ſides in the Controverſie, amongſt whom *Doringius* made one, whoſe Book *de Medicina & Medicis*, whether we conſider the Matter, Method or Deſign of it, muſt be accounted as it really is, a Polemical, not a Hiſtorical Piece. For thoſe few Hiſtorical Remarks which he premiſes, ſeem rather to ſerve as an Introduction to his Argument, and to ſhew the Antiquity and Excellence of the Sect, which he undertakes the defence of, than to make any part of the Original Deſign.

Neander of *Bremen* ſeems to promiſe ſomething more perfect and compleat, (as our Author relates his deſign, or rather the Title of his Book.) But I have never ſeen this Book, as our Author likewiſe confeſſes he never had when he wrote his Preface, and therefore I can only obſerve concerning it, that this Piece cou'd afford our Author no Method, or Aſſiſtance in the proſecution of his Excellent work hitherto.

After theſe, the learned *Conringius*, Profeſſor at *Helmſtadt*, fell upon much the ſame Argument, which he treated of in

in several Lectures to his Scholars, and promis'd to publish compleat to the World, but was prevented by death. It was afterwards publish'd in Quarto, under the Title of *Hermanni Conringii Introductio ad universam Medicinam*, with tedious Notes by *Christopher Schelhammer*, his Scholar, and afterwards Professor in the same University, which serve rather to swell the Bulk, than raise the Value of his Author; and to make him more Voluminous, than Useful or Compleat. The whole Work is divided into several Chapters, or Lectures, concerning the Nature, Constitution, and Invention of Med'cine, or the Art of Physick, Of the Physick of the *Asclepiadean* Family, and the several Antient Schools of Physick, Of the several Sects, and their Authors: The rest of his Chapters he bestows upon the several Members of the Faculty, (*viz.*) Physiology, Pathology, Pharmaceuticks, Semeioticks, Diæteticks, Anatomy, Botany, *&c.* each apart, wherein after a few slight hints of the use of 'em in general, he proceeds to ennumerate, and censure the Authors that have written of 'em, whether Antient or Modern.

Had this design been rightly and exactly prosecuted, 'tis probable our Author had been in great measure prevented. For tho the Method in which they proceed be very different, yet the matter wou'd have been in the main coincident. But whether *Conringius*, who perhaps intended these Lectures only as private directions to his own Scholars, for the choice of

of Authors in the course of their studies, who therefore might rest satisfy'd in the single Authority of their Master, did not think himself oblig'd to dilate on those matters, or Authors, which he recommended to 'em, or cautioned 'em of; Or whether coming out after his Death from the Notes taken by his Scholars during his Reading, these Lectures were mutilated by a hasty transcription; Or, which at last 'tis most reasonable to believe, that these Lectures were only Sketches of his design, rough Draughts of a Piece, which wou'd have made a very different Figure, had the Author liv'd to have filled up his Design, and given the Finishing Strokes; The view which he gives of the Physick of any Age or Persons is very confus'd, short, and imperfect, His Characters of Authors superficial, arbitrary, and sometimes unjust.

Nor is his Performance much mended by the hevy labours of his Disciple *Schelhammer*, whose Partiality, and want of Judgment, absolutely incapacitate him for the business of a Historian, or a Critick. His Passion for *Aristotle* and *Galen* is most remarkable in him; they are his Spectacles of Philosophy and Physick, without which the can't see any thing, nor comprehend how others shou'd. Upon this account he bears an irreconcileable grudge to the *English* Physicians, particularly to Dr *Willis*, for not submitting their Reason upon all occasions to his two Oracles; and having us'd his own understanding to leading-

leading-strings all his Life, he wonders at the Boldness and Presumption of any one that dares trust his to its own Legs. I suppose, we need no other line to fathom the depth of this Gentleman's capacity, and to assure us that no great burthens of Learning are like to reach us that way. But if we consider his Favourites, the Cobweb Spinners upon *Aristotle* and *Galen*; and the plundering Compilers of tedious *Dutch* Systems of Practice, which he values by the Bulk, we have no great reason to be ambitious of his Favour, but rather to take his censure for a Complement, and be proud of being out of his good Graces.

Besides these, and the Chronology of *Wolfgangus Justus*, (which our Author says he has not seen, tho in the fourth Book of this Volume in the Chapter of *Diocles Carystius*, he taxes him with a considerable mistake) there are some other small Pieces of *Heurnius*, *Vanderlindan*, &c. which afford some scatter'd hints; but such as are no bar to our Author's pretensions, as the first that has regularly trod this Path, in which no continued traces appear to guide him.

I shall not attempt to foresta1 the satisfaction of the Reader, with a tedious account of our Author's Performance and Merit on this account. But I must be so just to him, as without trespassing upon any man's patience to observe, that Mr *le Clerc* is the first that has given us a distinct view of the state of Physick in the fabulous Ages of the world. He has taken ex-

act

act care to ſettle the age of the ſeveral reputed Inventers of it, and from a confuſion of Traditions, abſurd, fabulous or uncertain, ſo judiciouſly to extricate the truth, as with a great meaſure of certainty to deliver to us no contemptible account of the growth, and encreaſe of Phyſick during thoſe dark times. As his light encreaſes, his proſpect clears up, and the ſecond Book gives us a ſuccinct, but a well digeſted account of the Progreſs of the Science, under the management and cultivation of the Philoſophers, till the time of *Hippocrates*, whoſe Reputation and Abilities grew to ſuch a heighth, as to overtop and obſcure all that went before him, and even to caſt a damp and a cloud upon the Merits of all that have ſucceeded him for ſo many Ages to this day. His third Book is entirely taken up with the Hiſtory and Phyſick of *Hippocrates*, which he has ſo far exhauſted, that ſcarce the works of that great man himſelf, can give us ſo juſt an Idea of his Merit and Abilities. He has with great accuracy and diligence, diſtinguiſhed the genuine Works of *Hippocrates* from the ſpurious, and with as great Art and Judgment extracted a compendious Syſtem of the Philoſophy and Medicine of that Father of Phyſick. From whence, if we have not the means of ſurveying minutely all the particular paſſages and beauties of it, we have at leaſt the advantage of a more entire and uniform View, and may make a better Judgment of the whole. So that tho from

thence

thence we don't learn the practice of *Hippocrates*, yet we may there see what occasion we have for it, and be readily referred to any thing, which we shall think fit to examine more minutely. If therefore a work of this nature does not immediately make us able Physicians, it makes us better Criticks, and consequently t'other also, if we will imploy our Judgments for the enlargement of our Knowledge, and not perversely abuse it to snarl at one another. The last Book of this Volume contains the account of the State of Physick, from *Hippocrates* to the Age of *Alexander the Great*, in which nothing of moment occurs, except some few Innovations in *Physiology* by *Plato*, *Aristotle* and *Theophrastus*, no considerable Memoirs remaining to us of the Practice or Opinions of the profess'd Physicians after *Polybus* the Son-in-law of *Hippocrates*, till *Chrysippus*, who begins the next Volume.

One thing I think my self oblig'd to acquaint the Reader with, that neither the Author nor the other Gentlemen concern'd in this version, may be held responsible for errours, of which I perhaps alone am guilty; which is, that in translating the first Book, I have taken the liberty to add some few Marginal Notes, which I thought of use to the Illustration of that part of the History, and which I have therefore caus'd to be distinguish'd from the Authors, which are referr'd to by Letters, as mine, by these marks * †.

It may perhaps be further expected that I should say something according to custom for myself, and the Gentlemen concerned

with

with me in this Version, and apologize for what we have done. For my part, I see no reason for't; if we have done our Author justice, an Apology is altogether unnecessary; if not, 'tis insignificant. We have thrown away our pains, as the Reader will his; and therefore I shall trust to the Merits of Mr *Le Clerc*, for an Excuse; if they will not serve, I despair of any better, and shall shift without; as those concern'd with me must do likewise. If we give the Reader any satisfaction, 'twill be double to us, and we ask no more.

THE

The Author's Preface.

Divers learned Men before me have design'd the History of Physick; *but none as yet put it in execution, none at least that has come to my knowledge.* Vossius *intended it, and we find in one of his pothumous pieces entituled,* De Philosophia, *several things concerning the Antient Physicians, the writings left by 'em, and the time in which they lived; but it seems to be a Plan only, and that a very defective one of a larger work; tho its Author in one place gives it the title of the* History of Physick, *in expres terms.* Cap. 2. paragraph. ultimo.

Meibomius *and* Reinesius, German *Physicians, well known by their works, both promised the same History, but were prevented by Death. At present I know no man, that has any such design, the learned* Monsieur Dodart *excepted, a famous Physician of* Paris, *whose work upon this Subject is expected with impatience. If that appears suddenly, whatever disadvantage I may meet with from this clashing, I shall think it an honour to me, and esteem my self happy in jumping with a Man of his merit, in the same design.*

The late Monsieur Menage *likewise wrote the* History of the Antient Physicians; *but there is abundance of difference between a History of Physick, that is, a collection of all that relates to their persons, the titles, and number of their writings, and a History of Physick, that is, to set forth the opinions of the Physicians, their Systems, and Methods and to trace step by step all their discoveries. This was in my opinion not within the reach of Monsieur* Menage, *who was no Physician; tho his great learning sufficiently warrants to me his success in the other method. Tho yet I know not whether that were printed or not.*

Petrus Castellanus, Greek *Professor at* Louvain, *published, before Monsieur* Menage, *a small book, of the* Lives of the Physicians, both antient and modern, *printed in* 1618, *but he has omitted several both of the one, and the other, and says very little of any in particular.*

Neander, *a Physician of* Bremen, *printed likewise in* 1623, *a book, wherein he treats of the Origine of Physick, its Antiquity and Nobility, of the Sects of its Professors, of its intervals, during which it was neglected, of its Revivals, and of the Works of those Physicians, that contributed to it, in which the Author has hit the true design of such a History, if he has not contented himself with generalities too loose; as has* Doringius, *another* German *Physician, who wrote a little Book, in* 1611, *concerning* Physick and Physicians, the Rise, and progress of their Art, &c. *Scarce has this Author fill'd three pages of a Book in Octavo in a large Letter with all that he says of* Hippocrates, *by which we may judge, how his performance answers the title. I have seen* Doringius's *Book, but cou'd never see* Neander's. *Nor have I seen a piece of* Wolfgangus Justus *called the Chronology of the Physicians, both Antients and Moderns, printed in the last Age.*

Among those Authors that treat of matters relating to the History of Physick, we ought to rank the famous Civilian Tiraqueau. *This learned Man in his thirty first Chapter of his Book concerning* Nobility, *which alone wou'd make a reasonable Volume, takes occasion to start the question,* whether the Art of Physick derogates from Nobility or not? *Where, after determination for the Negative, he shews, that Persons of the highest Rank have practised this Art; that a great many Physicians have been canoniz'd for Saints, that several Popes, Emperors, and Kings have practised Physick, as well as many Queens, and other Ladies of great Quality; nay, and divers Gods, and Goddesses, and almost all the antient Philosophers and Poets; and beside the particular List of the Individuals of these several conditions, he gives at last a general Catalogue of almost all the known Physicians, rang'd Alphabetically.*

All the aforecited Authors have written to the advantage of Physick, and left the Antients in peaceable possession of the honour they have acquir'd, and maintained till these latter ages.

Mon-

Monsieur Lionardo de Capoa, *a* Neapolitan *Physician of great reputation, is the only one, who in a Book published by him, wherein he treats of the Rise and Progress of Physick, made it his principal aim to shew the uncertainty of it, overthrowing the Systems of almost all, particularly the Antient Physicians; for amongst the Moderns he seems to side with those, that espouse the* Cartesian *Philosophy, and* Chymical *Principles, explained after his own Sense; at least he allows these two to be the foundations of the true Physick, which ought to be establisht. But the Physicians that ground their practice upon them, being very few, especially in* Italy, *he concludes Physick to be to this day very uncertain.*

We may allow Monsieur di Capoa *to have prosecuted the History of Physick, so far as he has trac'd the Rise and Progress of it. But besides that he loses the Character of a* Historian, *choosing rather to combat as an Adversary the opinions, he dislikes, than to set 'em in their full light, and spinning his own reasonings to much greater length than those are of, which he opposes, he omits abundance of things of great importance to the History, of which he treats. The chief use of his Book is to disabuse those, that are prejudic'd in favour of the Antients. Nor are this learned Mans works of small use, especially in that Country, where every thing that's new, is indifferently condemned for that reason.*

'Tis apparent from what has been said, that no body has yet written this History, as I have already remarkt, and that the Piece I now send abroad, is the first, that precisely handles this matter. This makes me hope, that the World will give me some grains the more of allowance, and looking upon this only as an Essay, will pardon more easily those faults, they may find in it. Nor in reality do I offer it for any more than an Essay, my Subject yet, as I may say, but putting forth its buds in this little Volume, which amounts not to a sixth part of the whole, and which had not seen the light, but by this Specimen to try the relish, and sound the opinions of my

Judges, that I may take my measures thereby in the Sequel.

This may suffice to stop the mouths of those that may object, that I promise much, and perform little, that my Book does not make good its title, that the Mountain is in labour of a Mouse.' If I thought they were of that opinion, for whose judgments I ought to have a deference, I would immediately resign to some body else. But if they think more favourably of me, I shall persist in hopes to improve, as I proceed, by the instructions I may receive. And I perswade my self, that Greater Wits, instead of accusing me of presumption in attempting a work, that requires more learning than I am Master of, will be so just, as to make some reckoning even of my weak endeavour; and treat me at least, as Quintilian *does a certain Author, whom he ranks among the indifferent ones.* * *He deserves (says he) the credit of knowing all that he ought to have known, for undertaking to write of so great variety of things, tho for no other reason, than the boldness of the design.*

* Dignus vel hoc proposito ut illum sciisse omnia illa credamus.

I shall not amuse my self with the several uses that may be made of the History of Physick, the title alone sufficiently shews, what is to be expected. I shall only take notice, that one may see, (as 'twere) with the cast an Eye by means of this History the principal Reasonings, *and most considerable* Experiences *that have been found out from the beginning of the World, either for the prevention or cure of Diseases. The Books which Physicians daily write, are filled with their own proper Experiences, or their particular Reasonings, or those of others, to which, if they approve 'em, they endeavour to give a new turn; but we seldom see there, those that are not for their Palate; or at least we are not permitted to see the fairest side of 'em.*

'Tis not so with this History, which is obliged to penetrate into the very soul of every age, and every Author; to relate faithfully and impartially the thoughts of all, and to maintain every one in his right, not giving to the Moderns what belongs to the Antients, nor bestowing upon these latter

what

what is due to the former; leaving every body at liberty to make reflections for himself upon the matters of Fact as they stand related.

This at least is my own Idea of the History in hand, and the end I proposed to my self in writing of it. I have disengaged my self, as much as possible, from all prejudice on this occasion, and have examined all the Authors that have come to my hands, by their own writings, and not by any written or verbal reports of 'em, or their works.

I am convinced, particularly in the case of Hippocrates, *that 'tis dangerous to relie upon the testimony of another. This ancient Physician having deservedly, and upon many accounts gain'd the esteem of all the World, and being look'd on as a compleat Model, every Author has made him the complement of his own discoveries; or if any one were so tenacious, as not to part with an invention which he thought he had a just title to; he has immediately met with crowds of Opponents, that have used their utmost efforts, to shew, that* Hippocrates *either said, or saw it before; a weakness not absolutely overcome to this hour. I have declin'd taking any party, or declaring for, or against the opinions I report; or if I have at any time taken more liberty it has been very rarely.*

As to the disposition of my work, the first part, as I have said, is the only one I publish at present, which contains chiefly the Physick of Hippocrates, *that being of greatest importance in this Volume. The rest, which respects the the State of Physick before him, and after him, not being so considerable, tho all of use to the History.*

The first part seems to contain nothing, but what is fabulous, or very uncertain. Yet even there, among the Fables of Esculapius, *and other deified Physicians, amidst the weak Essays of the first Men to secure or disengage themselves from distemper, we discover the tracks of Medicines in in most places yet esteem'd the principal; such as Bleeding and Purging, the antiquity of which is thereby established.*

We may see likewise in the second Book, that 'tis not absolutely true, that from Esculapius, *or his Sons, to* Hippocrates, *there was a sort of inter-*

reg-

regnum in Physick, and that the six or seven hundred Years intervening between these two great Men were not time lost, as some pretend. On the contrary, it shews that during this interval the Foundations of rational *Physick were laid, the* Dissection *of* Animals *introduced, and a new method of enquiry into the* causes *of* distempers *brought into play, for all which we are obliged to the* Philosophers, Pythagoras, Alcmæon, Democritus, *and others therein mentioned.*

From Hippocrates *to the Period that closes the 4th Book, which I call the first History of Physick, we find nothing new, the term being very short. We only observe that the Philosophers of that time, the chief of which were* Plato, Aristotle, *and* Theophrastus, *push'd on a little further in imitation of their Predecessors their Anatomical discoveries, especially* Aristotle. *The Practical Foundation laid by* Hippocrates, *and his predecessors, remained very little altered in all that Time.*

There remains only the Physick of Hippocrates, *which, as I have said, is the most considerable part of this first Volume. What that is, may be seen in the third Book. I shall only add, that, if any man objects, that I have not exhausted this rich Fund, but have left much unsaid, I acknowledge it. But this I assure him, that, to the best of my Judgment, I have made* Hippocrates *say nothing, but what he really did say, and that I have omitted nothing, that I thought very material, either in his reasonings, or his method.*

I have one word more to add concerning the Language in which I write. If I had written in Latin, I might perhaps have had more Readers, and the faults have been less visible; at least I might have hoped for as easy pardon as abundance of other Authors, that have written lately in it, tho but indifferent Masters of it. 'Tis pure humour, that made me write in French. If my Book be worth the while, 'twill find Translators enough to make it of use to Strangers. And for the French 'tis sufficient, if they understand me, without being solicitous about the purity, or politeness of the Stile, which seldom falls to the share of those that are but borderers upon the Country.

THE

THE HISTORY OF Physick.

PART I.

BOOK I.

The Rise and Progress of Physick, from the beginning of the World, to the time of the *Trojan* War inclusive.

CHAP. I.

The Reasons that first put Men upon the Search after Medicine, and their earliest proceedings therein.

COULD the Bodies of Men, and other Animals, persist always in their natural state without any alteration, and every Part, whereof they are compos'd, do its duty, we should enjoy a perpetual course of that, which we call *Health*, or *Life*. But this admirable piece of Workman-ship, like all the rest, is submitted at length to Dissolution: Not a moment passes, which makes not some change, sensible or insen-

sible. The Springs which move our Bodies are fram'd of Matter so tender, and so susceptible of all Foreign impressions, that no long time is requir'd to wear 'em out, and being extreamly subtil and fine, must needs be very brittle, and therefore frequently out of order: nor can it possibly last long in comparison with more solid Bodies, and consequently *Death*, which finally dissolves us; and the *Distempers*, which lead to it, are unavoidable.

Nor are we to be surpriz'd at Dying, since we have more reasonable cause of wonder, that Diseases come not oftner, and Death sooner; which were inevitable, if among the numberless Springs, that actuate our Machine, some were not less necessary, others less nice. Some, like the main Spring of a VVatch, give the motion, and set all the rest a going: Others, less essential, may receive great damages, and stand still, without stopping the motion of the whole. The Errors we commit in the use of those things, that are necessary for the maintenance of this Engine, as Meat, Drink, Exercise, and Rest, *&c.* (which are those, that usually produce the greatest alterations in the principal Parts) nor even the violent impulses of other Bodies, tend not always to its entire destruction; nay, often scarce cause a sensible disorder. But, if it so falls out, such is the wonderful contrivance of this Machine, that it can frequently shake off, unassisted, the Clogs that impede its motion, and recover its former state (or very near it); for, we must confess, that these frequent shocks wear, and destroy the Springs by insensible degrees.

But, when this disorder rises so high, that it cannot be surmounted by all the force of the Machine in its ordinary course, that there is a necessity of Foreign Aid; as there are about it some Bodies hurtful to, and entirely destructive of it, so there are others helpful, and beneficial in its extremest need. The Beasts, under the direction

direction of their Senses only, know how to refrain, and guard themselves from those, and to take the benefit of these. I shall not here take into consideration, what is commonly reported of the Instinct of Brutes; of that hereafter. 'Tis sufficient to take notice, that Men, who have Reason, have not fail'd to make use of it on these occasions.

The kindness they have for their own Bodies has taught 'em, ever since the beginning of the World, to distinguish carefully between what was useful for the preservation of Life and Health, and what was destructive of 'em. They used their utmost endeavour to avoid the latter, but finding all their caution insufficient, and that it was not always in their power to avoid the Causes of Diseases, their refuge was to observe nicely the conduct of those that were fallen sick.

Finding therefore, that, in their opinion, such or such an Error had hasten'd the death of some, and such and such Conduct the recovery of others, and that then they made use of things, not used in time of health, to which they attributed their recovery, they, for the future, avoided what they thought hurtful to the former, and try'd upon other persons in like cases; those things, which they thought so beneficial to the latter, and being confirm'd by repeated Successes, continued the use of 'em.

CHAP. II.

Whether Med'cine came immediately from God: And how the first Remedies were found out.

WE have seen, what first induc'd Men to have recourse to Med'cine, and what in general their management must needs have been on that occasion. If it be ask'd, Who taught

Men to have recourse in their Sickness to things of which in Health they made no use? Most believe, that Men owe their first knowledge of this kind to Divine Inspiration, immediately, and by way of Revelation, or Instruction.

The Jewish, and many Christian Doctors, have inferr'd from *Genesis*, where 'tis said, *That God caus'd all the Creatures to pass before* Adam, *that he might give 'em Names:* That he, at the same time, receiv'd a perfect knowledge of all their qualities, and of the rest of the Creation; and consequently, that he was not ignorant of their Medical Vertues. Many yet are of another opinion: Of this first Man we shall say somewhat more, when we treat of the Inventors of Medicine. A second Argument to prove the cœlestial Origine of this Art, is drawn from those passages of *Ecclesiasticus*; * where he says, *That God created the Physician, and the Physick, and that he hath given Science to Men, and that 'tis he that healeth Man*, &c.

* *Cap.* 38. *Verse* 1, 2, &c.

All the ancient Pagans held their Gods to be the Authors of Medicine. *The Art of Physick* (says (*a*) *CICERO*) *is Sacred to the Invention of the Immortal Gods*; that is to say, This Art was look'd on as Sacred, because invented by the Gods. The Author of a Piece among the Works of *Galen*, Entituled, *The Physician*, or *the Introduction*, tells us, *That the* Greeks *ascrib'd the invention of Arts to the Sons of the Gods, or others of their neareſt Kindred, who were instructed by 'em. HIPPOCRATES* makes God the Inventor: (*b*) *They* (says he) *who first found the way of curing Distempers, thought it an Art that deserv'd to be ascrib'd to the Gods* (*c*); *which* (adds he) *is the receiv'd Opinion.*

(*a*) Deorum immortalium inventioni consecrata est Ars Medica. Quæst. Tusc. 3.

(*b*) De prisc. Med.

(*c*) Ὡς νῦν νομίζεται. (vid.) *Artic. of* Democritus, l. 2.

(*d*) They who were not precisely of this mind, yet rank'd at least among their Gods the Men that invented Arts, especially Physick; either out of admiration of the Introducers of things so useful to Society, or as a publick acknowledgment of the benefits they had receiv'd.

(*d*) Dius primum inventores suos assignavit Medicina, cæloq; dicavit. Plin. lib. 29. cap. 1.

ceiv'd. (e) We shall bring Authorities and Instances, in confirmation of what we have now said, which will shew in what manner the Heathens believ'd their Gods imparted their Aid to the relief of Men's Maladies, and the light requir'd for the practice of Physick.

(e) *See the Articles of* Hermes, Osyris, Isis *and* Esculapius.

The necessity of this Art once suppos'd, *Reason*, and *Chance*, might present Men with the first Remedies they made use of: Tho' the most ancient Instances we meet with, of the manner of discovering the Vertues of any Plants, render us indebted to Chance alone.

There is a Fable, that (f) GLAUCUS *Son of* MINOS *King of* CRETE, *as he was playing, tumbled into a Vessel of Honey, and abundance of time was spent in vain search after him. At length one* POLYIDUS, *a Diviner, was sent for from* ARGOS, *who discovered where he was.* MINOS *finding him such a notable Fellow, presently concluded that he cou'd restore him to life too, and to compel him to it, caus'd him to be enclos'd in the same Tomb. The Conjurer thus put to his trumps with the Carcass, spied a Serpent making towards him, which he slew. Presently after came another Serpent, who seeing the other dead immediately scamper'd, and return'd with a certain Herb, with which he cover'd the whole Body of the dead Serpent, and brought him presently to life.* POLYIDUS *took the hint, and made the same experiment upon* GLAUCUS, *with the same success; thereupon he call'd to some, that pass'd by, who carried the news to the King, who presently set him at liberty.*

(f) Hyginus, lib. 1. Apollodor. lib. 3.

A less incredible Fable than this, is that of *MELAMPUS* and the Daughters of *PRÆTUS*. Melampus *was a Shepherd, who observing that his Goats purg'd as often as they eat* HELLEBORE, *bethought himself to make them eat of it, and give their Milk to the aforesaid Ladies, who through a Malady, of which the Physicians give divers examples, thought themselves turn'd into Cows, which the Fable attributes to the wrath of* Bacchus, *or*

Juno, *whom they pretended to surpass in beauty; however, the Shepherd's experiment succeeded, and the Ladies fancies were eas'd.* MELAMPUS was Country-man to *POLYIDUS*. We shall have occasion to speak of both hereafter.

If it be ask'd, Who taught *Polyidus*'s Serpent, or *Melampus*'s Goats, the use of those Herbs: Those, that believe, that God first taught Men Physick, wou'd answer, That God has the same care of Brutes, and has given 'em *Instinct* in lieu of *Reason*; of which they are destitute. But if this Instinct be real, it shou'd be something superior to Reason, since it reveals to Brutes directly those things, which the other does not discover to Men, till after abundance of turnings and windings. (*g*) We shall have occasion hereafter to speak of Medicines discover'd by Chance, and what Brutes have contributed thereto, when we speak of Bleeding.

(*g*) *See the Article of* Podalirius.

It may be objected, That I have attributed to Chance the discovery of certain Remedies, upon the Authority of Fables. Most Fables of this kind are founded upon true Histories, and I see no reason why this of *Melampus* may not be one of them; but there is no need either of Fable, or History, to establish what has been said of Chance. Every one is convinc'd, by the experience of himself, and others, that we suffer, or are benefited daily, in point of health, by using certain aliments, or taking certain things without consideration, which we do not ordinarily use. If we must allow that Chance has made known to us several Poisons, we must not deny, that the same Chance has made us acquainted with variety of salutary things; upon the proof of which, I shall not insist any longer.

Not that *Reasoning* has contributed less to the discovery of Remedies than Chance; we must reason even upon what Chance presents us with, before we can make a right use of it. But this is not the only service, that Reasoning does us; if

if Chance alone has shewn us the vertue of some Medicaments, Reason alone guided the first Physicians to the knowledge of divers others, without the interposition of Chance: They need but compare the Distempers one with another, and examine the nature of the Medicines in use, to find that way abundance of others before unknown. We shall give some Examples of this Method of making discoveries, when we come to examine the practice of the *Cnidian* Physicians, who are the most ancient we know.

But how much soever of this nature we owe to Chance, or Reasoning, it excludes not the concurrence of Providence. For it will be always true, That *Physick is the Gift of God*, in the sense, that we derive all our other blessings from the same source.

CHAP. III.

How Physick was practis'd among the most ancient People; and how, what is said of the beginning, or invention of Physick, is to be understood.

AT first, in all probability, every body prescrib'd Physick, and 'twas a long time before it became a distinct Profession. Whoever had gain'd any experience upon himself, or others, repeated it upon the like occasion, and communicated to his Friends and Neighbours. *Herodotus* tells us, That the *Babylonians* continued that practice, even to his time. (a) *The Babylonians, says he, carry their Sick into the Market, (for they have no Physicians) that all who pass by, and have ever had, or seen the like Distemper, may give their Advice, and encourage 'em to try, what themselves, or others, have us'd with success in the like case.* The same Author adds,

(a) Herodot. lib. 6.

adds, *That they suffer'd no body to pass, till he had inform'd himself of the Sick Man's case.* (a) *Strabo* says the same, not only of the *Babylonians*, but of the *Ægyptians*, and *Portugueses* likewise. *The* PORTUGUESES (says he) *according to the ancient Custom of the* Ægyptians, *bring their Sick into the Streets, and Highways, that all Comers, who have had the same Malady, may give 'em their Advice.*

(a) Lib. 16, &c.

If we consider the Antiquity of the *Babylonians*, or *Assyrians*, and *Ægyptians*, who were the first People of whom we have any Memoirs, their practice may be quoted as an instance of the oldest Method of treating the Sick: The simplicity of this Method, seems at least to be a proof of its Antiquity, as 'tis the most natural beginning.

But as every one is not able to form a just Experience, yet all indifferently clubb'd theirs to the publick Stock; they became thereby so numerous, that the care of distinguishing and selecting, must necessarily devolve upon some particular Persons, whose whole and sole business, and employment, it became.

In our enquiry into the birth, and beginning of Physick, we must distinguish between Physick in (b) the *Natural* State, as we suppose it to have been among the first Men, and as it was among the *Babylonians*, and Physick after it became an *Art*. The first is as old as Mankind, and has been in use in all times, and all Nations; that we may say with *Pliny*, That if some Nations have made shift without Physicians, yet none ever did without Physick. All the difficulty lies in assigning the time, when the latter commenc'd; that is, when they had gather'd a sufficient collection of Observations, whereon to found Rules to know, and distinguish Diseases by; and Precepts for the choice,

(b) Illud satis est admonere, omnia quæ Ars consummârit à Naturâ initia duxisse: aut tollatur Medicina, quæ ex observatione salubrium atq; his contrariorum, reperta est; atq; ut quibusdam placet, tota constat experimentis. Namq; & vulnus deligavit aliquis, antequam hæc Ars esset, & febrem quiete & abstinentiâ, non quia rationem videbat, sed quia id valetudo ipsa coegerat. Quintilian. lib. 2. cap. 8.

and

and administration of Remedies, and for the regulation of Living, *&c.* Whether these Rules were true, or false, the Precepts just, or unreasonable, is not the question: For if it be ask'd, when this Art was brought to perfection? the true and ready answer is, That 'tis yet a great way short of that. The question here is, When those Rules and Precepts were first laid down, by which Physick became an Art?

When we read in History, or Fable, that (*a*) *the Invention of Physick* is ascrib'd to this or that particular person, we are not to imagine him the first that ever gave a Med'cine; what has been observ'd concerning Natural Physick refutes that conceit. 'Tis more probable, that those, to whom the Ancients gave the honour of the Invention of this Art, were Men that apply'd themselves more peculiarly to it, and distinguish'd themselves by it; whether they were really the first that engag'd in it, or that excelling in their Art, their greater lustre obscur'd the dim Lights of those that preceded 'em in it, and seem'd to have made some progress in the establishment of that Art, of which these compleated the System; or that, examining more narrowly the Subject of it, that is, the Body, and enquiring more nicely into the Causes of Distempers, and of the Effects of Remedies, they first began to give the Reasons of the Precepts of their Art. Experience alone was sufficient for the Inventors of the first sort, they had no need of more refin'd reasoning, than common sense furnish'd every Man with. The second were oblig'd to carry their speculations a little farther, grounding still upon Experience only. The third were oblig'd not only to Reason, but to join the study of Natural Philosophy to that of Physick.

(*a*) *See the Chapter of* Esculapius.

CHAP.

CHAP. IV.

That Prometheus, *by some reputed the first Inventor of Physick, is a feign'd Person. The first Man the first Physician.*

OF all those that were accounted the Inventors of Physick by the Ancients, *Prometheus* only seems to have been an Inventor of the first sort. *Aeschylus* introduces him speaking thus of himself: *You wou'd be surpriz'd, if I shou'd tell you all the Artifices and Subtilties that I have invented. This is the principal: If any one fell sick, and there was no relief for him, nothing that he cou'd eat, nothing that he cou'd drink, nothing to anoint him with, he must perish for want of Remedies, before I taught Men the use of sweetning Med'cines, with which they might cure all Diseases.* He had said before, That *he stole Fire from Heaven, which is the infuser of all Arts, that he might communicate em to Men; That he had made them Understanding, and Wise; That he had taught 'em to build Houses, that they might dwell no longer in Caves, as they had done before; To distinguish the Seasons; and observe the rising and setting of the Stars; To compose Letters, and form Words; To yoak Beasts, and fix 'em to the Chariot; To break Horses; To build Ships, and make Sails.* He adds, *That he taught 'em to Divine; to explain Dreams and Oracles; to foretel things by the flying of Birds, and the entrails of Beasts, and by the Signs that appear in Heaven; to dig out of the Earth, Brass, Iron, Silver and Gold: In short, that all Arts came from* Prometheus.

PROMETHEUS has been taken for the same with *MAGOG*, from whom the *Scythians* derive themselves. But 'tis easie to shew, that the

the *Prometheus* of *Aeschylus*; and the other Poets, is only an Emblem, or a Prosopopeia of the *Wit* and *Industry* of Man, or of his *Prudence*, which assisted him to discover all that was useful for Life and Society. I shall persue this Subject no farther. I shall only take notice, that if any one wou'd know who was the first Physician, or Patient, he shall find 'em both in the person of the first Man: The same Law that subjected him to Death, submitting him likewise to Diseases, at least to divers infirmities inseparable from humane Nature, there is no doubt to be made, but that he did all he cou'd to secure himself against, or free himself from 'em. Sacred Writ assures us, that he liv'd long enough to have gather'd abundance of Experience; but as the manner of living then was simple and uniform, (such at least we usually suppose it) and the constitution of those primitive Men so robust and hearty, that Distempers might be very rare, so that 'tis not likely he shou'd have had opportunity to carry Physick to any great heighth, or reduce it to an Art. But since the Scripture is silent in the point, I shall proceed to what Pagan Antiquity has handed down to us.

CHAP. V.

HERMES, *or* MERCURY, *or* THOTH *the Inventor of Physick, by some confounded with* MOSES.

THE most ancient of those that have had the honour of the Invention in the second sense, (that is, to have reduc'd it to an Art) is *HERMES*, or *MERCURY*, Surnam'd *TRISMEGISTUS*, suppos'd to be the same with

(a) CA-

(a) Borrich. de ortu, & progressu Chymiæ, P. 63.

(a) *CANAAN* Son of *CHAM*, as some learned Men think. Tho' their conjecture were so far ill grounded, that *HERMES* and *CANAAN* should appear to have been different persons, yet they liv'd at least at the same time, and *HERMES* must have been the elder. One of the ablest (b) Criticks of this Age has prov'd, that *CHRONOS*, or *SATURN*, was the same with *NOAH*. *Sanchoniathon* informs us, that *HERMES*, *THOTH*, or *TAAUTUS*, (as the *Phœnicians* and *Ægyptians* call him) was one of the Counsellors of *SATURN*. *Diodorus Siculus* says, that *HERMES* was Secretary to *OSIRIS* and *ISIS*, the most ancient King and Queen of *Ægypt*, who both call'd themselves (c) Children, or Grand-children of *CHRONOS*. *Sanchoniathon* makes *HERMES* a *Phœnician*, and Son of *Misor*, who liv'd also about the time we are speaking of. (d) *Cicero* will have it, that there were five Men who bore the Name of *MERCURY*. *The first*, says he, *was Son of* CÆLUS *and* DIES; *whom something not so cleanly befel upon the sight of* PROSERPINE. *The second, who was Son of* VALENS *and* PHORONIS, *has his abode under ground, and is the same with* TROPHONIUS. *The third was Son of* JUPITER *and* MAIA, *by whom of* PENELOPE PAN *was begotten. The fourth, whom the* Ægyptians *make a scruple of naming, had* NILUS *for his Father. The fifth, whom the* Pheneates *keep, and who slew* ARGUS *fled into* Ægypt *for it, where he taught 'em the use of Letters, and gave 'em Laws. The* Ægyptians, says *Cicero*, *call him* THOTH, *and name the first Month from him.*

(b) *Monsieur* Bochart *in his* Phaleg.

(c) Bibliotheque univ. & Histor. de *Monsieur* le Clerc. Tom. 3.

(d) De naturâ Deor.

If *Cicero* had consulted the Tradition of the *Ægyptians*, rather than that of the *Greeks*, (e) from whence he owns himself to have drawn all that he says on this subject, he would have made *THOTH* the eldest of the *MERCURIES*, or he would have made the first, whom he calls the Son of *CÆLUS*, to have brought

(e) Atq; hæc quidem ex vetere Græciæ famâ collecta sunt. De Nat. Deor.

brought the knowledge of Letters, and Laws, from *Ægypt* into *Greece*, since if *MERCURY* came to *Ægypt* from the Country of *ARGUS*, which was *Greece*, it would follow, That the *Ægyptians* had learn'd of the *Greeks*, what on the contrary the *Greeks* learn'd of the *Ægyptians*, as their own Authors confess in a thousand places. This way *MERCURY*, or *THOTH*, will still be the Son of *CHAM*; for *CÆLUS* is *JUPITER*, and *JUPITER* the same with *CHAM*, or *HAMMON*, as the *Greeks* call'd him.

(*a*) We find in *Eusebius* a Quotation of *Artabanus*, that says, *That* MOSES *having taught the* Ægyptians *to build Ships, and Machines for raising of great Stones for Buildings; to make Aquæducts, and Pumps to draw Water; and divers Instruments of War: And especially, having invented Philosophy, drew the love of the people so to him, that the Priests paid him Honours equal to those they paid to their Gods.* He adds, *That the same Priests gave him the Name of* HERMES, *because he understood the explication of their Mystical Writings.*

(*a*) Præparat. Evangel. lib. 9.

That which made him believe that *MOSES* and *HERMES* were the same person, is, that some *Greek* Authors have written that *MOSES* was contemporary to *Inachus*, the Father of *Io*, who by some has been confounded with *Isis*, to whom *HERMES* was Counsellor, *Artabanus* finding so luckily to his purpose these two great Men, *MOSES* and *HERMES* living together, of the two made one, for the greater honour of the former.

But, if *HERMES* were the Inventor of Physick among the *Ægyptians*, as we shall see by and by, he must have liv'd a long time before *MOSES*: For *MOSES* himself tells us, That there were Physicians in *Ægypt* four hundred Years before his time, in the days of *Joseph*, (*b*) *whose Corps was* Embalm'd by the Physicians, according to the sacred Text.

(*b*) Præcipit Joseph ministris suis Medicis ut condirent Patrem.

But

But beside, that *Eusebius* himself acknowledges, that *Inachus* was some Ages older than *MOSES*. The Scripture it self overthrows the position of *Artabanus*, where 'tis said, (*b*) that *MOSES* understood all the Wisdom, and all the Learning of the *Ægyptians*; which shews, that he learn'd of them, not they of him.

(*b*) Act. Apost. lib 7.

(*c*) *Philo* the *Jew*, enumerating the Sciences, that *MOSES* had learn'd of the *Ægyptians*, mentions only *Arithmetick*, *Geometry*, *Poetry*, *Musick*, and their *Symbolical Philosophy*, which was written in *Hieropliphick Characters*. And he adds, That the *Greeks* taught *MOSES* the rest of the *Liberal Arts*; that he fetch'd from the *Assyrians* those who taught him their *Learning*, and from the *Chaldeans*, of whom he learn'd the (*) *Science of the Stars*. (*d*) But *Clemens Alexandrinus* says expresly, That *MOSES* was Instructed in *Physick* by the *Ægyptians*. Now tho' the Error of *Artabanus* be very manifest, and this therefore not the proper place to pursue the Discourse of *MOSES* any further, yet that we may not be oblig'd again to resume it, I shall only hint in a few words, that probably this Prophet was skill'd in Physick. We have had the testimony of *Clemens Alexandrinus* to the point, and we shall see in the sequel, that the great Men of *Ægypt* applied themselves to this Study, and that *MOSES* might have learn'd it there. The *Chymists* (*) pretend, that his reducing to Ashes, or *Calcining* the Golden Calf, and scattering the ashes in the Water, and giving the *Israelites* of it to drink, is a sufficient proof that he perfectly understood their Art. This instance does indeed, directly conclude him very expert in *Metallicks*, if we suppose no Miracle in the case; but we shall, in the second Part of this History, shew that this is no proof of his having been a Physician, the difference according to us being very great between *Metallick*, and *Medicinal Chymistry*.

(*c*) De Vit. Mos.

* *Astronomy.*

(*d*) Stromat. lib. 1.

* *Experience convinces us that this can't be true in fact under a miracle; and it can't be any proof of his Skill in Physick, since he must be supernaturally inform'd, if he foreknew the effects of a supernatural production.*

To

To return to *THOTH*, or the *MERCURY* of the *Ægyptians*, 'tis certain that the *Ægyptians*, and all the Heathens after 'em, believ'd him the Inventor of all Arts, Sciences, (*a*) as the Authors here cited testifie, of whom the (*b*) latter attribute to him the Invention of *Physick* in particular. And therefore 'twas undoubtedly, that the Ancients usually represented *Mercury* accompany'd by the Goddess *Hygieia*, that is, Health, which he brought to Men by this Art.

(*a*) Diodorus Siculus, lib. 1. Jul. Cæs. de Bell. Gall. lib. 6. Iamblich. de Myst. Ægypt.

(*b*) Galen. Orat. suas. ad Arti, Martian. Capell de Art. Grammat. lib. 3 Clem. Alex. Strom. lib. 6.

We read in (*c*) *Josephus*, that the Sons of *Seth* understanding from *Adam*, that the World was to perish by *Water*, and by *Fire*, to preserve their discoveries in *Astrology*, contriv'd to build two Pillars, one of *Brick*, and the other of *Stone*, on which they Engrav'd all that they knew considerable in that Science, thinking, that if the Brick were destroy'd by the Deluge, the Stone wou'd remain. *Josephus* adds, that the Pillar of Brick remain'd in *Syria* in his time.

(*c*) Antiq. Judaic. lib. 1. c. 3.

Mercury took the same measures to transmit to Posterity the Monuments of his Knowledge. (*d*) *Eusebius* makes mention, upon the credit of *Manetho*, an *Ægyptian* Priest, of certain Pillars on which *THOTH*, or the first *MERCURY*, had written many things in Hieroglyphicks; adding, that *AGATHODEMON*, or the second *MERCURY*, Father of *Tat*, transcrib'd 'em in Greek after the Deluge, and compos'd of 'em Books in the Sacred Characters, which were kept in the most secret places of the Temples of *Ægypt*. Thus far *Manetho*: To examine whether this second *Mercury* be different from *Cicero*'s or not, is not to our present purpose.

(*d*) Chronic. lib. 1.

Iamblichus says also, (*e*) That there were *Columns in Ægypt, fill'd with Writings containing the Doctrines of* Mercury. The same Author remarks elsewhere, *That* Pythagoras *and* Plato *receiv'd abundance of light from what they read in*

(*e*) De Myster. Ægypt. lib. 1.

in Ægypt upon the Pillars of Mercury. (a) *PLATO* himself, in two places, speaks of Pillars upon which the *Ægyptians*, and other ancient People, writ their Laws, the History of their Times, and the most remarkable things invented by 'em. What we shall say in the following Article of the Pillar of *Isis*, will be a confirmation.

(a) Plato in Timæo, & Critiâ. Galen. contra Julian. lib. 1.

Whether all that has been related of these Columns, and the Extracts made from 'em, so much boasted of by the *Ægyptian* Priests, were true or not, the Fame of 'em suffic'd to bring forth abundance of Writings, or Books, which pass'd for Copies of these Extracts, and were taken for the legitimate Works of *MERCURY*. *Iamblichus* reckons (b) 6525 of these Books. Of some of these, there remains no more than the Title; others have been preserv'd entire. There are yet some Manuscripts to be found in curious Libraries, which treat of *Chymistry*; of which we shall have occasion to take further notice, as likewise of the famous *Table* of *Emerauld* of *Hermes*, in the Second Part of this History; in which we shall prove, That if *HERMES* were the Inventor of *Chymistry*, 'twas not of *Medical Chymistry*.

(b) Tho' the Books of the Ancients were very short, yet the number here is manifestly very much amplified. Some have reduc'd these Books to so many lines, or short paragraphs.

Among the Books of *Mercury*, of which the Ancients make mention, and which relate to Physick, there were some already suspected, even in the time of *Galen*. (c) Such was that, which he says was attributed to the *Ægyptian Mercury*, which contain'd the *Thirty six Herbs of the Horoscopes*. These, he says, were meer trifles only, that amus'd the Reader to the loss of his time.

(c) De simplic. Medicam. facult. lib. 6. in principio.

We have spoken before of the *Hierogliphical Books* of *MERCURY*, which the *Ægyptians* kept with so much care in their Temples. It was undoubtedly one of these Books, which *Diodorus* calls, in the singular number, the *Sacred Book*, without naming the Author, by which all the Physicians of *Ægypt* were oblig'd

to

to regulate their practice. So that observing the precepts of that Book, they were justified, tho' the Patient died; but if they deviated from 'em never so little, his death was imputed to 'em, and they punish'd as Murtherers. *Clemens Alexandrinus* goes farther, (a) *There are*, says he, *which are most considerable, two and forty Books of* HERMES; *thirty six of which contain the* Ægyptian *Philosophy, which they oblig'd their* SACRIFICERS, *or* PRIESTS *and* PROPHETS, *to read.* The other six they caus'd their (b) *PASTOPHORI* to learn, as belonging to Physick. *The first of these*, continues he, *treats of the* STRUCTURE *of the Body; the second of* DISEASES; *the third of the* INSTRUMENTS *requir'd; the fourth of* MEDICAMENTS; *the fifth of the* DISEASES *of the* EYES; *the sixth of* WOMENS DISEASES.

(a) Stromat. lib. 6.

(b) *A sort of Priests, so call'd from their wearing long Cloaks; or because they carried upon certain occasions the Bed of* Venus. *These* Pastophori *were those that practis'd Physick in* Ægypt.

If these Books were really *MERCURY's*, we can't deny him to have reduc'd Physick to an Art. He began with the *Structure of the Body*, or *Anatomy*, supposing it most natural to begin with the knowledge of the subject upon which we are to be employ'd. After this he describ'd the *maladies* or changes which befal this Body. The third and fourth Books treat of the *Instruments*, and *Medicaments* necessary for cure; that is, of *Surgery*, and *Pharmacy*. After these he proceeded to the Eye in particular, whose diseases are very numerous, and require a peculiar care. Hence he treats separately of those *Distempers of Women*, that are distinct from those of Men, and require a different cure.

Nothing cou'd be more exact; (c) but there is great reason to suspect, that these Books were written many Ages after *HERMES*, at a time when Physick had made great advances; and there is no doubt to be made, but that the *Ægyptian* Priests father'd upon their *HERMES* some spurious piece of their own, or of some able Physician. If the matter did not

(c) *See* Conringius de Medicin. Herm. cap. 3.

speak for it self, the aforecited *Iamblichus* starts the suspicion, by telling us, *That the* Ægyptian *Writers being perswaded, that* Mercury *was the Inventor of all things, usually gave him the honour of their own Productions, or did themselves the grace to put his Name to their Books.*

At this time no track, or foot-step, remaining of those Books, of which *Clemens Alexandrinus* makes mention; we know no more of the pretended Physick of *HERMES*, than the generals already given. If some other Books ascribed to him, which have remain'd to our days, were genuine, we might clearly from them infer, that the Physick of *HERMES* was in great measure grounded on *Astrology* and *Magick*.

(*a*) See the passage corrected by Selden (de diis Syris syntagm. 1.) Ita humanitas semper memor humanæ naturæ & originis suæ, in illâ divinitatis imitatione perseverat, ut sicut pater, ac dominus, ut sui similes essent, Deos fecit æternos, ita humanitas Deos suos ex sui vultus similitudine figuraret. *Asclep.* Statuas dicis ô Trismegiste? *Trismegist.* statua ô Asclepi videsne quatenus tu ipse diffidas? Statuas animatas, sensu, & Spiritu plenas, tantaq; facientes, & talia; Statuas futurorum præscias, ea quæ sorte omnis vates ignoret in multis & variis prædicentes imbecillates hominibus facientes, easq; curantes tristitiam lætitiamq; promeritis, *&c.*

(*a*) There is a passage, which justifies our assertion in the Book call'd *Asclepius*, which was anciently taken for one of *HERMES's*, of which the Latin Version now extant among us is imputed to *Apuleius*. This passage mentions certain *Statues, that gave, and cur'd Diseases, and told things to come*; and did divers other prodigious things.

The Book of the *thirty six sacred Herbs of the Horoscopes*, cited by *Galen* as before, however suppositious, is at least a proof that it was the common opinion, that *MERCURY* did not confine himself to Physick, otherwise they would never have father'd such Books upon him. The Title of this Book agrees very well with what *Origen* writes, (*b*) That *the Ægyptians say there are thirty six Damons, or Gods of the*

(*b*) Contra Cels. lib. 8.

the Air, which divide the Body of man among 'em into so many parts: And adds, That *the* Ægyptians *had in their Language names for all these Dæmons, and that invoking any of 'em, according to the part affected, they were cur'd.*

There are some other (*a*) Books which bear the name of *MERCURY*, which prove likewise, that *Astrology* made a great part of his Physick. The Ancients were so strongly possess'd, that Magick, and Astrology, made a part of Physick, that some wou'd place *Zoroaster*, an ancient King of *Bactria*, who is generally taken to be contemporary to *Ninus* King of *Assyria*, or who, according to *Berosus*, was the same with *Cham* the Son of *Noah*, among the Physicians, because he had the reputation of having been a very great Magician, or the Inventor of Magick.

(*a*) Ἰατρομαθηματικὸν Liber.

To conclude, tis probable *Mercury* might make use of some ordinary, or natural Medicines, but Antiquity scarce affords us any proof of it. The Herb (*b*) *MOLY*, that *MERCURY* gave to *Ulysses*, as of force against the charms of *Circe*, is in the number of superstitious Remedies, but that which bears his Name, (*c*) and which is in common use, seems to have been employ'd by its Inventor, as now it is. To the *Mercurialis* we may add *Coral*, of which they say *MERCURY* taught the use against the bitings of *Serpents*, which was to drink it in pure Wine. The Author of the Hymn to *MERCURY*, which is father'd upon *Orpheus*, who reports this of *Coral*, speaks of *MERCURY's Grot*, where *all sorts of good things* were hidden, where no *diseases* came, where remedy was to be had for the *bitings* of *Serpents*, for *Lunaticks* and *Lepers*. So far *Orpheus*, but he does not tell the means *MERCURY* us'd on these occasions.

(*b*) Vid. Hom. Odyss.

(*c*) Mercurialis, or Mercury.

I find nothing more particular concerning the Physick of *HERMES*, than that the ancient *Ægyptians* deriv'd from him in general,

(*d*) Politicor. lib. 3. cap. 15.

all that belong'd to that Profession. (*d*) *Aristotle* speaks of an ancient Law among the *Ægyptians*, by which the *Physicians were forbidden to move the humours*, (that is to purge) *before the fourth day, which if they did, 'twas at their own peril, and risque.* This agrees with what was said before of the sacred Books by which Physicians were oblig'd to regulate their practice, and perhaps this Law might be contain'd in that Book ascrib'd to *MERCURY*. *Diodorus* takes notice, that the *Ægyptian* Physick consisted mainly of *Abstinence*, *Clysters*, and *Vomitories*, but we have no proof, that this practice was establish'd by *HERMES*.

We have nothing more on this subject, but that after his death he was worshipp'd as a God; a practice that grew very frequent afterwards, as may be seen in the following Articles.

CHAP. VI.

OSYRIS, *or* APIS, *or* SERAPIS, *and* ISIS, *other Inventors of Physick.*

(*a*) Diodor. lib. 1.

(*a*) THere were anciently to be seen in the City of *Nysa*, which some place in *Arabia*, others in *Ægypt*, the following Inscriptions upon two Pillars in *Mystick Characters*. The first says thus: *My Father is* CHRONOS *the youngest of the Gods. I am King* OSYRIS, *who have extended my Conquests over the whole Earth, from the uninhabitable parts of the* INDIES *to those under the* BEAR, *to the sources of the* DANUBE, *and thence to the* OCEAN. *I am the eldest Son of* CHRONOS, *and have brought him a fair, and noble Race: I am Father of the Day; there is no place in the World where I have not been, and I have fill'd the Universe with my good Deeds.* The

The second was in these words: *I am* ISIS, *Queen of all this Country, who have been instructed by* THOUT. *No one can unbind, what I bind. I am the eldest Daughter of* CHRONOS, *the youngest of the Gods; I am Wife, and Sister to King* OSYRIS. *I am the first that taught Men Agriculture; I am Mother to King* HORUS. *'Tis I that blaze in the* Dog-Star. *I built the City of* Bubastus. *Adieu, adieu, Ægypt, where I was bred.* From these two Inscriptions we may infer, first, That *OSYRIS* and *ISIS*, who have been taken for the most ancient King, and Queen of *Ægypt*, were contemporary to *HERMES*, or *THOUT*. If the conjecture advanc'd in the Article precedent were well grounded, they wou'd be of the same Family too. Others aver that *THOUT* was Counsellor or Secretary to this King and Queen, without taking notice of any relation between 'em.

We are told in the second place, by the Inscription of *Osyris*, That *he had fill'd the World with his benefits.* The same Author, that recites the Inscriptions, tells us in the same Book, That *the* Ægyptian *Priests affirm* HERMES *to be the Inventor of* ARTS *and* SCIENCES *in general, and that the Kings* (meaning the King *OSYRIS*, and Queen *ISIS*) *had invented those which were necessary to Life.* Of these Arts, none is so useful as *Agriculture*; of which *ISIS* boasts her self to be Inventress. The same invention is ascrib'd to *OSYRIS*; nor is it the only one they share in common betwixt 'em. They are likewise said to have invented *Physick*. First 'tis said of *OSYRIS*, because 'tis said of *APIS*, who appears to have been the same (*a*) Person. *APIS*, says *Clemens Alexandrinus*, *a Native of* Ægypt, *invented Physick.* (*a*) Plutarch. de Isid. & Osyrid.

Cyril, who was of the same City with *Clemens*, says likewise, That *APIS an* Ægyptian, *one of the most considerable of those that serv'd in their Temples, and who understood natural Philosophy, was the first that invented the* ART *of* PHYSICK,

and practic'd it with greater success than any that preceded him, teaching it afterwards to ESCULAPIUS.

By this *APIS*, shou'd not be the same with *OSYRIS*, who was King of *Ægypt*, whereas the other was but a Priest; but we may either suppose *Cyril* to be mistaken, or that *APIS* was King and Priest at the same time. Be it as 'twill, *Plutarch* assures us, That *APIS* and *OSYRIS*, according to the Tradition of the *Ægyptians* themselves, were but two different Names for the same person; which *Strabo* confirms, as does also (*a*) *Theodoret*.

(*a*) De curâ affect. gentil.

The same Author wou'd have it likewise, that *SERAPIS* was a third name for *OSYRIS*. (*b*) Some ancient Authors maintain *Serapis* to have been the same with *ESCULAPIUS*. (*c*) *Vossius* fancies that the *Ægyptians* gave that name to *Joseph*, to whom they paid Divine Honours, in acknowledgment of the benefits their Country receiv'd from him; but if *SERAPIS* be the same with *OSYRIS*, he must be abundance older. We shall speak of the Temple of *Serapis*, in the Article of *Esculapius*.

(*b*) Tacit. Hist. lib. 4.

(*c*) De Idolat. lib. 1. cap. 19.

As for *ISIS*, *Diodorus* tells us, That *the* Ægyptians *affirm, that* ISIS *invented divers medicaments, and that she was very expert in Physick: For which*, say they, *being already rais'd to be a Goddess, she still takes care of the health of Men. Hence it is, that they, who implore her succour, find themselves immediately reliev'd.* They say, *That the reputation of* ISIS *is not founded upon vain Fables, like those of the* Greeks, *but upon evidence of Fact. That 'tis supported by the testimony of almost all the Universe, who honour this Goddess for the succour they find from her in Physick.* ISIS, say they, *reveals Medicines to the sick by Dreams in their sleep, which never miss their effect; so that instances are daily seen of those, that recover their health, even after the Physicians have given 'em absolutely over.*

This

This testimony of *Diodorus* is back'd by divers others. But whatever *ISIS* did in Physick, we hear of no Books written by her as by *HERMES*. We have nothing remaining of her, except (*a*) *ISIS's Table*, a piece very curious, and (as they say) very ancient, written in *Ægyptian* Characters, and charg'd with *Hieroglyphicks*; that is, with mystical Figures, or Emblems, which is in the Closet of the Duke of *Savoy*, of which we shall take further notice when we treat of the *Table* of *HERMES*, before-mention'd. There were in *Galen's* time certain Medicines, that bore the name of *Isis*, which seem rather impos'd upon 'em to raise their value, than drawn from her invention.

(*a*) Kerher. Oedip. Ægypt. Borrich. de ort. & progres. Chim.

OSYRIS and *ISIS* being dead, they were number'd among the Gods, as well as *MERCURY*. If it be ask'd, Why the Ancients made Gods of those that were mortal, and subjected to the same conditions with the rest of Mankind? *Cicero* (*b*) answers, *That 'twas an establish'd custom in the World to deifie those persons, that did any considerable services to Mankind, as did* HERCULES, CASTOR *and* POLLUX, ESCULAPIUS, BACCHUS, *&c.* All these, whom *Cicero* here mentions, are much later than *OSYRIS* and *ISIS*, who are the first that had this honour done 'em. We are inform'd at least, by *Sanchoniathon*, (*c*) *That the* Phœnicians *and* Ægyptians *were the first, that held, as great Gods, the Inventors of things necessary to Life, and those that were thought to have done any mighty service to Mankind*; *and from them*, says he, *this custom has been receiv'd by all the rest. Clemens Alexandrinus* says likewise, *That the same practice was in use among the* Chaldeans, *and the Inhabitants of* Arabia the Happy, *of* Palestine, *and of* Persia, *and all the* Barbarians *in general.*

(*b*) De Nat. deor. lib. 2.

(*c*) Euseb. præpar. Evang.

CHAP. VII.

HORUS, APOLLO, *or* PÆON, *another Inventor of Physick.*

THE Invention of Physick has been given likewise to *Horus*, or *Apollo*, Son of *Isis*. *This Goddess*, according to *Diodorus*, *finding in the water her Son* Horus, *who was slain by* Titans, *not only restor'd him to life, but made him immortal also.* He adds, *That the name of* Horus *has been render'd* Apollo, *and that he was believ'd to have learn'd the Arts of* Physick, *and* Divination, *of his Mother* Isis, *and that he was very useful to Men by his* Oracles, *and by his* Remedies. By what is past, *Horus* appears not to be the Inventor of Physick, having been taught it by his Mother; but if he be the same with *Apollo*, the sequel will prove him to have had the credit of inventing this Art himself.

Cicero, who as we have seen multiply'd the *Mercuries*, will have it, that there were (*a*) four *Apollo's*, amongst which *Horus* seems not to be included, unless we make him the same whom he calls *the first of all the* Apollo's, *Son of* Vulcan, *and Patron of* Athens. If *Mercury* and *Vulcan*, (who according to *Cicero* were both Sons of *Cælus*) were *Chanaan* and *Misraim*, Grandsons of *Noah*, (*b*) as *Borrichius* fancies; and if *Osyris* and *Isis* liv'd about that time, *Horus* their Son might be contemporary to the Son of *Vulcan*. And if, with the Author of the universal Bibliotheque, we substitute *Osyris* to *Mercury*, the *Apollo* of *Diodorus*, and *Cicero*, will be, if not the same person, yet Brothers Children at least.

(*a*) De Nat. deor. lib. 3.

(*b*) De ort. & progr. Chim.

If there were really any one of that name, that signaliz'd himself by his Physick, it must be the Son of *Isis*, tho' he were not the *Apollo*, whom

whom *Ovid* (*a*) introduces laying claim to the Invention of Physick, and the Vertues of Plants. We may pass the same censure upon the *Apollo* of *Ovid*, and the rest of the Poets, as upon the *Prometheus* of *Aeschylus*, that he is a feign'd person, by whom the Sun was signified. To this Star they ascrib'd the rise of Physick, or rather a power of *Life* and *Death* over Men, to cause Pestilences, and to disperse em; for the Sun, or its heat, were esteem'd the principle of *Generation*, and Corruption in all things, upon whose peculiar influence upon Animal Bodies, and those that surround 'em, Health and Diseases did immediately depend.

(*a*) Inventum Medicina meum est Opiferq; per Orbem. Dicor & herbarum subjecta potentia nobis. Metamorph. lib. 1.

Hyginus refines very much upon this, when he says, (*b*) *That* Apollo *was the first Oculist*, alluding to the light of the Sun, and the appellation given him by the Poets, the *Eye of the World*. For the same reason he is said to be the God of *Divination*, because *Light*, or the *Day*, discovers what was hidden in the Night. By this he became more famous than the others, and his Temples were more frequented by those, that came to know their Fortunes, than to cure their Distempers. Others have thought, that the Art of *Divination* was join'd to *Physick* upon the account of the *Prognosticks* of Physicians, (*) by which they frequently foretel, what shall befal the Patient in the course of his distemper; which is, what procures the greatest veneration for the Profession.

(*b*) Fab. lib. 1.

(*) *This conjecture seems very natural, but I doubt the Art of Divination will appear to have been separated from Physick before the latter arriv'd at any great skill in the Prognosticks, of which we find nothing before* Hippocrates, *but what the* Coacæ Prænotiones *contain, which seem to be the collective Body of the knowledge of his Predecessors in that kind. I rather think, that the Priests, who were the first Professors of both Arts, introduc'd Divination first into Physick, that they might supply their defects in the latter by the imaginary helps of the former, and support their credit jointly by both, which they cou'd not by either apart.*

It shou'd seem by the Etymology of the word *Apollo*,

Apollo, which comes from a (c) Greek word signifying to *destroy*, that the sick address'd themselves to him, as much out of fear of mischief, as hope of benefit; as they rais'd Altars to the *Fever*. *Homer*, where he once calls *Apollo* Saviour of the People, says a hundred times, that he *wounds* and *smites* afar off. He was Surnam'd likewise *Alexicacos*, *the Chaser of Evil*, but we find not that name in *Homer*.

(c) Ἀπόλλυμι. *This etymology seems better grounded than that which deduces it from* ἀπελαύνω, *to expel*; Ἀπόλλων quasi ἀπελαύνων.

He was call'd likewise (d) *Pæon*, from a Verb, which signifies according to some to *heal*, but vulgarly to *strike*. (e) *Eustathius* takes notice that *Homer*'s PÆON, the Physician of the Gods, was *Apollo* himself. It was a common practice to give *Apollo* the Surname of *Pæan*; *Io Pæan* was the burthen of all the Hymns sung in his praise. *Servius* (f) observes that *Pæan* was a *Dorick* word, in which Dialect it usual is to turn *o* into *a*, *Pæan* for *Pæon*.

(d) *Others fetch this word from* παύω, *to cease, to put a stop, or appease; because appeas'd Diseases.*

(e) Iliad.

(f) *In* Eneid. 12.

The Scholiast upon *Nicander* is of another mind; *Pæon*, (g) says he, *is* Esculapius. There is a passage likewise in the *Plutus* of *Aristophanes*, where the Surname of (h) *Pæon* is given to *Esculapius*.

(g) Schol. in Nicand. Theriac.

(h) Ἀσκληπιῷ παιῶνι εὐμενὲς τυχών. *Finding favour with* Esculapius Pæon, *or* Esculapius *the Physician, as some translate it. This Epithete might at first belong properly to* Apollo, *but it has been bestow'd upon his Son* Esculapius *likewise, and after him upon all famous Physicians, whom they had a mind to do honour to. In this sense perhaps it is, that* Homer *says, that Physicians are of the race of* Pæon. *Hence come the words* παιωνίᾳ χειρί, *the hand of a Physician. And* Servius *in the place before cited says, upon these words of* Virgil, Pæonium in Morem, *That* Pæonius *signifies* Medicinalis, *or belonging to a Physician.*

(i) A Learned *Italian*, who writ some years since in refutation of the Scholiast upon *Nicander*, alledges, *That* Esculapius *was not yet Deify'd in the days of* Homer; but we shall see in the sequel, that his Apotheosis was pass'd long before. We might support the Scholiast by the

(i) Parere del S. Leonardo di Capoa intorno la Medicina.

authority

authority of *Virgil*, who attributes the raising to life *Hippolitus* to the power of the Herbs of *Pæon*, thereby plainly intending *Esculapius*, whom he presently after calls *the Son of* Phœbus.

Artemidorus likewise confounds *Esculapius* with *Pæon*: (k) *If you dream*, says he, *that* Esculapius *removes, or comes to any place, or into any House, 'tis a sign of the Plague, or other distemper; for 'tis on these occasions Men have need of this God. But if the sick dream so, 'tis a sign of recovery; for*, adds he, *this God is call'd* (l) PÆON. So far *Artemidorus*; but, here, it may be answer'd, that by *Pæon* is meant no more than *Physician*.

(k) De Somn. interpret. lib. 2. cap. 42.

(l) παιήονα δὲ Θεὸς λέγεται.

Lucian, on the other hand, distinguishes formally between these two; for he introduces *Hercules* threatning *Esculapius* to maul him so, that (m) *Pæon* himself shou d not be able to cure him.

(m) *Dialogues of the Gods.*

These different Authorities shew us, that the Ancients were divided upon the matter. At last, if *Homer*'s PÆON, who was Physician to the Gods, was any other than *Apollo*, or *Esculapius*, he not having inform'd us what Family he was of, we need perplex our selves about the matter no farther.

CHAP. VIII.

ARABUS *another Inventor of Physick.*

OF *ARABUS* I find nothing but these words in *Pliny*: (a) *The* Ægyptians *will have it, that Physick was invented among them; others attribute the Invention to* ARABUS, *the Son of* Babylone *and* Apollo.

(a) Lib. 7. cap. 18.

CHAP.

CHAP. IX.

ESCULAPIUS *the most famous, or most generally known of the Inventors of Physick; or of those that brought the Art to some degree of Perfection. Wherein of* CHIRON *the* CENTAUR, *and the* HEROES *his Pupils; as also of* MELAMPUS, *and* POLYIDUS.

THE *Ægyptians*, who attribute the invention of Medicine to *Hermes*, account *Esculapius* his Pupil. The aforecited Book, intituled *Asclepius*, which is the same name with *Esculapius*, introduces *Hermes* and *Esculapius* talking together, like Master and Scholar. And *Julius Maternus Firmicus* says, upon the tradition of the *Ægyptians*, (*a*) *That the God* Mercury *communicated the secrets of Astrology, and Mathematicks, to* Esculapius *and* Anubis; from whence we may infer, that he did not hide from the former his Skill in Physick, which was his principal Study.

(*a*) Lib. 3. cap. 1. de Petosiri & Nicepso.

Tis the more probable, that *Esculapius* was instructed by *Mercury*, in that he was his Kinsman. (*b*) *Syduc*, or *Sadoc*, Brother of *Misor* Father of *Hermes*, having first had seven Sons call'd *Dioscures*, *Cabires*, or *Corybantes*, had an eighth, which was *Esculapius*, whose Mother was one of the seven Sister *Titans* Daughters to *Saturn* by his Wife *Astarte*. The Author from whom what is here said is drawn, adds, *That the* Cabires *had Children, who found out* wholsome Herbs, *and remedies for the* bitings *of* venemous Beasts, *and that they made use of* Enchantments.

(*b*) Sanchoniathon. 1. ap. Philon. 1.

This

This was the Tradition of the *Ægyptians* and *Phœnicians* concerning *Esculapius*, who, according to them, must have been of the same Age and Family with the rest of the Inventors of Physick; of whom we have spoken already. *Clemens Alexandrinus* alone, after having told us, that *Esculapius* was of *Memphis*, and that he improv'd Physick, which *Apis* invented, seems to make him later; for he says in another place, that he was Deify'd a little before the *Trojan* War; by which he seems to have confounded *Esculapius* the *Ægyptian*, with *Esculapius* the *Greek*; of whom hereafter. But the *Greeks* make him not quite so old, as we shall see. *Cicero* after them says, *that there were three* Esculapius's; *the first, whom the* Arcadians *worship, was the Son of* Apollo. *He invented the* Probe, *to* probe *wounds with, and taught the use of* Bandage. *The second, was Son of the second* MERCURY, *Thunder-struck by* Jupiter, *and bury'd at the* Cynosures. (*a*) *The third, who was Son of* Arsippus *and* Arsinoe, *invented* Purgation *and* Tooth-drawing.

(*a*) *See the Chapter of* Podalirius.

If the first *Esculapius* of *Cicero* be the same of *Pausanias*, and *Pindar* speak, who was Son of *Apollo* and *Coronis*, he cannot be very ancient, having been educated by the *Centaur CHIRON*, who lived but just before the *Trojan* War, and having had two Sons present at that Siege.

All these *Esculapius's* may, in my opinion, be reduc'd to (*b*) one, so that if there ever were any *Esculapius*, 'tis probable he was a *Phœnician*, or an *Ægyptian*; but he has been multiplied, as most of the rest before him, by the slight of the *Greeks*, with whom 'twas customary to adopt *Ægyptian* Fables, that they might honour their own Country with the production of any extraordinary Persons. Hence 'tis that their *Esculapius* is so recent, their Annals not reaching much higher than the War of *Troy*.

(*b*) *See the Chapter of the Wife and Daughters of* Esculapius.

Yet this way shou'd there be but two *Esculapius's*, one *Ægyptian*, and one *Greek*; but the

the same motive, that prevailed upon the Country in general, to naturalize this Physician, induc'd several Provinces, and Cities, to put in their particular claim, each setting up a Title apart, exclusive of all the rest.

The *Greeks* have been so unsuccessful in their attempts, to find an etymology for the name in their Tongue, that tis alone a sufficient proof, that the word is not originally Greek. The Reader may, in the (*a*) Margin, see both theirs, and some etymologies drawn from the (*b*) *Phœnician* Language, and judge for himself. I shall here repeat, that 'tis probable there was but one *Esculapius*, and he a *Phœnician*; or which is tantamount, that if there was a *Greek* of the same name and reputation, that he borrow'd both of the former.

(*a*) Ἀσκληπιὸς, ab a privativo, & σκέλλεσθαι, Siccari, quod impediret quo minus homines ficcarentur, vel morerentur.

Or, according to the Etymologicum magnum, ὁ ὠὲ ἐ ὧν τα σκέλη ἐσκληκέναι ϗ ξηραίνεσθαι : ὅτο μέρος ὃ τὸ ὅλον σῶμα ξηλοῖ : ἢ, ἀπὸ τὸ ἀσκαλῆ τ νοσημάτων ἤπια ποιεῖν ἢ, ἀπὸ τὸ ἀσκεῖν ἡπίως τὰς νοσθντας ; πρότερον ὃ ἤπιθ ἐκαλεῖτο. *Or, according to* Tzetzes, *because he cur'd* Ascles *Tyrant of* Epidaurus, *their names were compounded; and he, instead of being call'd simply* Hepius, *or* Apius, *as before, was nam'd* Asclepius. (*b*) Bochart *derives* Asclepius (*whence the Latin* Esculapius) *from the* Phœnician, Is Calabi, *viz.* Caninus, *upon the score of keeping Dogs in his Temples; of which, the reasons hereafter. Others derive it from* Ez, *and* Keleb, *of which the latter signifies a Dog, the other a Goat, because of a tradition, that he was suckled by a Goat, and guarded by a Dog; of which more anon.* Junius, *Father-in-Law to* Vossius, *derives* Asclepius *from* Ascalaphus, *which signifies to change*; Vossius de Philosophiâ. *But in the same Tongue we find the words,* Is Calaphot, *A Man of the Knife, which etymology appears the more just, in that it expresses perfectly his Profession; his principal Talent being Surgery, as shall be shewn.*

The *Esculapius* of the *Cyrenians*, was likewise unquestionably the same with the *Phœnician*; but of him, a word or two hereafter.

However it be, Antiquity having left us nothing of the first, but the little we have cited, we must stick to the account the *Greeks* give of theirs. Of him by and by, but first a word or two concerning *Chiron* the *Centaur*, who was his Master.

CHAP.

CHAP. X.

The Centaur CHIRON, *and the* HEROES *his Pupils in Physick.*

THE *Centaur CHIRON* was (*a*) Son of *Saturn* and *Philira*; and the Fable tells us, that the reason, why he was half Man, half Horse, (which the Poets call a *Centaur*) was, that *Saturn*, while he was with *Philira*, apprehending a surprize from his Wife *Rhea*, turn'd himself immediately into a Horse for a disguise. Others say, that *Chiron* was feign'd to be half Man half Beast, because he understood Physick for both kinds; and *Suidas* says, that he wrote a Book call'd (*b*) *Horse-Medicine*. Perhaps the Fable has made a Centaur of him, because he was of *Thessaly*, the Country of those fictitious Monsters; for *Thessaly* being the place where they first began to back Horses, those that first, at a distance, saw a Man on Horseback, made but one body of 'em.

(*a*) Pindar. Pyth. Od. 6. Hygin. Fab. cap. 138. Apollon. Rhod. Argonaut. lib. 2. *&c.*

(*b*) Ἱππάτειον.

(*c*) Some tell us simply, *that* Chiron *invented Physick*, without specifying any kind. (*d*) Others say, that he first found *Herbs*, and *Medicaments* for the cure of Diseases, and particularly Wounds and Ulcers. (*e*) The *Magnesians*, his Country-men, offer to him, for this reason, the first fruits of *Herbs*, or *Plants*; and say, that *he was the first that wrote of Physick*. From him, 'tis said, that *Centaury*, a Plant well known, took its name, as did also some others. They add, that *Diana* taught him the vertues of some other Simples. Others, after all, make him the (*f*) Inventor of *Manual Operation* only. This conceit is founded upon the etymology of his Name, which is plainly deriv'd from a Greek word, which signifies (*g*) *a Hand*, and from which the name *Chirurgery* is likewise deriv'd.

(*c*) German. Cæsar. in Arat. Phænom.

(*d*) Galen. Introduct. Plin. lib. 7. cap. 46.

(*e*) Plutarch. Sympos. lib. 3. qu. 1.

(*f*) Hygin. cap 27.

(*g*) Χείρ; *from whence Chirurgery, which signifies working with the Hand, Surgery*,

Surgery, or *Physick*, was not the only Science, of which *Chiron* was Master; he understood likewise *Philosophy*, *Astronomy*, *Musick*, *Hunting*, *War*, and other Arts. His habitation was in a Cave of *Mount Pelion*, whither all the great Men of his Time resorted for his instructions in these Arts and Sciences. The *Heroes*, whom he educated, were *Hercules*, *Theseus*, *Aristeas*, *Telamon*, *Teucer*, *Jason*, *Peleus*, *Achilles*, *Patroclus*, *Palamedes*, and *Esculapius*.

He taught *Hercules* not only the Art of *War* and *Astronomy*, but *Physick* also; in which, according to *Plutarch*, this Hero excell'd. Some interpret the passage of *Euripides*, which says, *That* Hercules *hearing that* Alceste *was to die for her Husband* Admetus, *fought Death, and rescu'd her from him by force*; after this manner. (a) *Alcestis* being so ill, that her recovery was despair'd of, *Hercules*, by his Med'cines, restor'd her to health. 'Tis said, that he bore the Surname of (*) Ἀλεξικακος, as well as *Apollo*, and for the same reason, that is, because he *expell'd Diseases*. But 'tis more probable he was so call'd, because he clear'd the World of divers Monsters, according to the Fable.

(a) Muret. Var. Lection.

(*) *Expeller of Evil.*

'Tis argued likewise, that *Hercules* understood Physick, from the several Medicinal Plants, that bears his name. *Theophrastus*, *Dioscorides*, and other ancient *Botanists*, speak of a sort of Poppy, call'd *Hercules*'s *Poppy*. There was also another Plant call'd *Heracleum*. The *Nymphæa* was likewise call'd *Heraclea*, according to *Pliny*; who says, that it sprung upon the Tomb of a *Nymph*, who died of Jealousie upon the account of *Hercules*, who had an Intrigue with another. There is also a sort of *Panax*, and some other Plants, nam'd from *Hercules*. Yet to me it seems probable, that these names were given since his time, to denote the extraordinary force of these Plants, which they compar'd to the strength of *Hercules*. For a like reason the *Epilepsie*, or *Falling-Sickness*,

Sickneſs, was call'd the *Herculean* Diſtemper, not that he was ever troubled with it, or knew how to cure it, (*) but becauſe a power equal to that of *Hercules* is requir'd to ſubdue ſo difficult a Malady. (*a*) This Hero had a Daughter call'd *Hepione*, who underſtood Phyſick likewiſe. We ſhall ſee by and by another *Hepione*, Wife to *Eſculapius*.

(*) *Or rather becauſe the ſtrength of* Hercules *is not ſufficient to bear up under it.*

(*a*) Epiſtol. Abderit. ad Hippocrat. Juſtin. lib. 13. Schol. in Apollon. Rhod. Argonaut. lib. 2.

Ariſtæus King of *Arcadia*, and Son of *Apollo* and *Cyrene*, was by his Father committed to the care of *Chiron* the *Centaur*, who taught him *Medicine* and *Divination*. He is ſaid firſt to have taught Men to make *Oyl*, and (*) *Honey*, and Cheeſe-curds, and divers other things uſeful to Society. To him is aſcrib'd the diſcovery of the virtues of *Silphium* or *Laſerpitium*, whoſe Gum, or Juice, inſpiſſated, was very much in uſe among the Ancients; but (†) at preſent, we either have it not, or don't certainly know it, as the ſequel will ſhew.

(*) Ariſtæus *is ſaid to have been the firſt that kept Bees, and to have produc'd 'em after a ſtrange manner.* Virg. Georg. 4.

(†) *Some conclude it to be that kind of* Ferula, *which yields* Aſafœtida, *and which by moſt modern* Bonatiſts *is call'd* Laſerpitium.

Theſeus had his education in the ſame School, and *Theophraſtus* mentions a Plant that bore his name; whence ſome infer, that he found out the vertue of it, which was to looſen the Belly.

Telamon, and his Son *Teucer*, come in with theſe for an equal ſhare of the knowledge of Phyſick. *Philoſtratus* vouches for the Father. And the (*) *Teucrium*, a Plant which bears his name, and is very well known, is alſo, according to the common tradition, an argument that he was the firſt diſcoverer of it.

(*) Germander.

Jason had likewise the reputation of a great Physician, (*a*) of which the etymology of his Name remains as a proof.

(*a*) Ἰάομαι, medeor, *to heal, or cure.*

Peleus also was admitted to the same honour, as well as his Son *Achilles*. The latter carried with him, to the Siege of *Troy*, a Lance given him by the Centaur, which had the virtue of healing the wounds it made, which *Telephus* experienc'd to his relief.

(*b*) Lib. 25. cap 5.

(*b*) *Some*, says *Pliny*, *pretend*, *that* Achilles *cur'd* TELEPHUS *with the Herb* Achillea, *which is a sort of a* Yarrow, *or* Milfoil. *Others say, That he found out* * Vert de Gris, *which is of great use in Salves, and for that reason*, say they, Achilles *is painted scraping the* Verdigrise, *which is the rust of* Copper, *from the point of his Spear, and dropping it into* Telephus's *wound.*

* *Some have (perhaps with equal reason) fancied* Achilles *the Inventor of Weapon Salve, or that he was possess'd of the secret, wherein, according to them, consisted the virtue, suppos'd to have been in his Spear, of curing the wounds it made.*

Homer tells us, that *Eurypylus* being wounded, requested *Patroclus*, the friend of *Achilles*, (*c*) to communicate to him some of those excellent Remedies he had learn'd of his Hero (*) the Disciple of *Chiron*, the justest of all the Centaurs.

(*c*) Iliad. 2. subs. fin.

(*) Patroclus *having been Companion, and fellow Pupil to* Achilles *under* Chiron, *might reasonably have been thought not to have needed his Instructions.*

To the authority of *Homer* we may join that of several other Poets, (*d*) who all agree that *Achilles* learn'd Medicine of the Centaur *Chiron.*

(*d*) Vindicianus, Sidon. Apollinari. Claudian. in Pan. de 3. consul. Honor. item ad Hadrianum.

Whether *Patroclus* understood Physick or not, and especially Surgery, after what has been said, is scarce a question; for *Eurypylus*, in

in the afore-cited place, desires him to make an Incision into his Thigh, and draw out the head of the Arrow, with which he was wounded, and to wash the wound with water, and apply something to assuage the pain.

(a) *Palamedes*, by the instructions of *Chiron*, was no less a proficient in Medicine than the rest; for by his advice, the Plague, that ravag'd all the Cities of the *Hellespont*, and even *Troy* it self, was stopp'd from coming into the *Grecian* Camp, which lay before the Town in a very unhealthy place. His method was to oblige 'em to a spare Diet, and much Exercise.

(a) Philostrat. in Heroicis.

This is what is reported of these Heroes, as to Physick. I meet with no particular cures of *Chiron*'s making, except that of *Phœnix* (b) the Son of *Amintor*, to whom he restor'd his sight, after his Father, in a fit of Jealousie, had put his Eyes out. *Galen* says, that the *Greeks* call'd *malignant Ulcers*, which were in a manner incurable, *Chironian*, because *Chiron* only cou'd cure 'em; tho' it seems more reasonable to think they were so call'd for a quite contrary reason, that is, that Ulcers of that nature were despair'd of by that incomparable Surgeon.

(b) Apollodor. lib. 3.

* The Fable informs us, That *Hercules* having unawares wounded *Chiron* with an Arrow dipt in the blood of the *Lernean Hydra*, the pain was so insupportable, that the Centaur's greatest trouble was, that being immortal he cou'd not die. Whereupon *Hercules*, to make him all the amends he cou'd, unbound *Prometheus*, who consented to become immortal in the room of *Chiron*, who died according to his desire, and was translated to a place among the Stars.

* Vide Ovid. Metam. lib. 2. Posse mori cupies tum, cum cruciabere diræ Sanguine Serpentis per saucia membra recepto, &c.

This Centaur had two Daughters; one of which made her self famous by her predictions, and skill in Physick: Her name was *Hippo*. The other was call'd (c) *Ocyroe*, of whom *Ovid* testifies that she understood her Father Arts.

(c) —Vocavit Ocyroen. non hæc artes contenta paternas Edidicisse fuit, &c. Ovid. ibid.

CHAP. XI.

MELAMPUS *and* POLYIDUS:

Wherein is the first example of Purgation, and of a Mineral Remedy taken inwardly.

THEY were both of *Argos*. The first was Son of *Amithaon*, and *Aglais*, or of *Idomenea* Daughter of *Abas*. He is one of the most ancient Poets known, of whom *Homer* himself makes mention. He wrote several thousand Verses upon the Lamentations of *Ceres*, for the Rape of her Daughter, upon the *Mysteries* of that Goddess, and other subjects. He understood also the Art of *Divination*, and of *Physick*, two Arts in those days inseparable. There are yet some Books remaining under his name, which teach to tell Fortunes by *Palpitations*, by *Moles*, and other *Natural Marks* on the Body, which Books are manifestly spurious.

We have already taken notice of the means *Melampus* used to cure the Daughters of *Prætus*, that had lost her Wits; which was to purge 'em with *Hellebore*, or with the Milk of his Goats, which had eaten it. Hence perhaps it was, that he had a (*a*) Surname given him, which seems to hint, that he was the first that used *purging Med'cines*; for 'tis certainly the oldest instance we have of the use of (*b*) *Purgation*. But 'tis more probable, that he was so nam'd, because he was the first introducer of the pretended methods of Purgation; that is, by *washing*, and *purifying* those, that lay under any distemper either of *Mind*, or *Body*, or that were foul with Crimes; which was not done by *Medical Purgation*, but by superstitious Rites, such as pronouncing certain Verses, or Words, over the Party,

(*a*) Καθάρσιος, Servius in 3 Georg.

(*b*) *See the Chapter of* Podalirius.

Party, or to apply to 'em, or give 'em Herbs gather'd at times, and after a manner superstitious, or to wash 'em in Baths to that purpose.

Melampus us'd all these means to the Daughters of *Prætus*. He not only gave 'em *Hellebore*, but he us'd also (*a*) *Verses*, or *Charms*, and after caus'd 'em to bath in a certain Fountain in *Arcadia*, call'd the * *Clitorian Fountain*, where they finish'd their purification. The Fable tells us, That from that time whoever tasted that Water, contracted an aversion to Wine. (*b*) If this cure was extraordinary, the reward was no less considerable; for he agreed with the Father of the Princesses, that he should give him one third of his Kingdom, another third to his Brother *Bias*, and to each of 'em one of the Princesses to Wife.

(*a*) *The word Charm comes from the Latin* Carmen, *which signifies a Song, Verse, or other piece of Poetry.*

* Clitoria quicunq; sitim de fonte levarit, Vina fugit, — Amithaone natus, Prætidas attonitas post-quam per carmen & herbas Eripuit furiis; purgamina mentis in illas Misit aquas: odiumq; meri permansit in undis. Ovid. Metam. lib. 15.

(*b*) Apollodor. lib. 2.

Another cure we find reported of *Melampus* no less memorable than the former. (*c*) *Iphiclus* Son of *Philacus*, being unable to get Children, *Melampus* was desir'd to find him a remedy for his impotence; which he did thus. He sacrific'd two Bulls, and cutting the entrails to pieces, he drew the Birds together, in order to an *Augury*. Amongst the rest came a *Vulture*, by whom he was inform'd, (*d*) that *Phylacus*, formerly sacrificing some Rams, left the Knife, with which he had cut their Throats, all bloudy near his Son, who, being very young, was frighted at it, and ran, and stuck it into a consecrated Chesnut-Tree, whose Bark afterwards cover'd it. The *Vulture* added, That if *Iphiclus* fetch'd that Knife, and scraping off the *Rust*, drank it in Wine for ten days together, he shou'd soon be lusty and get Children. This counsel *Melampus* gave the young Prince, who obey'd it with success.

(*c*) Idem, lib. 1.

(*d*) Melampus *as an Augur, understood the Language of Birds.*

This is the first instance of a *Mineral* Medicine taken inwardly. We shall see in the second Part of this History, what advantages * the *Chymical* Physicians may draw from it. I can't tell whether this Medicine have any such efficacy, as is here ascribed to it; but *Dioscorides* employ'd it to a purpose directly contrary. (*a*) *The rust of Iron* (says he) *hinders Women from conceiving*. But what is most remarkable, is that *Iphiclus* himself took it, and not his Wife.

* *The rust of Iron being a natural production, can't be urg'd as an instance of Chymical Medicine, whatsoever similitude the Chymists may pretend it to bear to their artificial* Crocus Martis.

(*a*) Dioscor. lib. 5.

* *Melampus* liv'd two hundred years before the Siege of *Troy*. After his death he was look'd upon as a God, Temples were built in honour of him, and sacrifice offer'd to him in several places of *Greece*. We have nothing to add to what was said in the beginning of this History concerning *Polyidus*, than that *Melampus* was his Great Uncle, if at least he be the same of whom *Pausanias* (*b*) makes mention. What induces us to believe him to be so, is that he says that *Polyidus* was sent for from *Megara*, to (*c*) *purifie* a Man that had committed *Murder*, which was the business of the Diviners; of which sort *Polyidus* was.

* Virgil *makes him contemporary with* Chiron, *who liv'd till the time of the* Trojan *War, or very near.*——cessere magistri, Phyllyrides Chiron, Amythaonius; Melampus, Georg. 3. de Peste.

(*b*) Pausan. lib. 1. (*c*) Καθαίρειν, Lustrare, *to wash with Lustral Water. A Water something like the* Holy-Water *of the* Roman *Catholicks of our Times, but us'd with more ceremony.*

CHAP.

CHAP. XII.

The History of ESCULAPIUS *continued: Wherein by the way of* CADMUS *and* BACCHUS, *by some reputed the Inventors of Physick.*

THE shifting the Country of *Esculapius*, brings us at one step some Ages forwarder in the History of Physick. But tho' the *Greeks* had not purloyn'd him from his Country, as we have shewn, yet shou'd we have been oblig'd to leap from *Ægypt*, or *Phœnicia* into *Greece*, and leave untouch'd this great interval, for want of Memoirs of the state of Physick in those Countries during that time.

(a) *Galen*, supposing that *Esculapius*, that is, *Esculapius* of *Greece*, was the first that brought Physick to perfection, will have it, that all those, that preceded him in it, had no more than a bare Empirical knowledge of the virtues of some Herbs, which they had experienc'd upon some occasions.

He was indeed forc'd to confess, that, before that, other Medicines, besides Herbs, were in use in *Ægypt*, as *Homer* witnesseth; and that their custom of opening their dead, in order to embalm 'em, must needs have taught 'em divers things of use to Surgery in particular, but thinks all their knowledge owing to *Experience* alone, without *Reasoning*; whereas, according to him *Esculapius* compleated Medicine, whose Physick he calls *Divine*, supposing him to derive it from his Father the God *Apollo*.

We shall see by and by, that *Esculapius* himself did not know much more than those *Galen* speaks of, who, in probability, are not much wrong'd by him. But, whatever their know-

(a) *Or the Author of the Book, intituled,* The Physician, *which passes among his Works, but is suppos'd to be written by another Physician nam'd* Herodotus.

ledge were, since Antiquity has left us nothing of it, let us see what it has deliver'd concerning *Esculapius*.

He was (as has been said) Son of *Apollo* and *Coronis*; of his birth *Pausanias* gives this account. (*b*) *Coronis*, being great by *Apollo*, going with her Father to *Peloponesus*, was deliver'd of a Son upon a Mountain in the Territories of *Epidaurus*, where she left him. A Goat-herd in the neighborhood missing his Dog, and one of his milch Goats, upon search found 'em both with the Child, the Goat giving him the Breast, and the Dog standing Centry. He observing, besides this, that the Child was surrounded with cœlestial Fire, conceiv'd a great veneration for him. Others say, that he was the Son of *Arsinoe*, Daughter of *Leucippus*.

(*b*) In Laconic.

* *(c) Pindar* gives another account of the matter. *Coronis* (says he) being great with Child, yet being lavish of her favours to *Ischys*, a young *Arcadian*, *Apollo* was so provok'd, that he sent the Goddess *Diana*, his Sister, to *Laceria*, a City in *Thessaly*, where *Coronis* dwelt, to excite the Plague, whereof she died. But as she was laid upon the Pile, the God, remembring the burden of her Womb, came, and snatch'd the Child out of the flames, and carried him to *Chiron* the Centaur to be brought up.

* *With* Pindar *agrees* Ovid *in the main, except that this latter makes* Coronis *to have been of* Lariſſa, *and her Lover of the same Country, and she slain by* Apollo's *own hand.*

Pulchior in totâ quam Lariſſæa Coronis non fuit Æmoniâ, *&c.* Ov. Metam. lib. 2. (*c*) Pythior. Od. 3.

He is by some reported to have been born at * *Trica*, a City of the same Province. (*d*) *Lactantius* says, That his Parents were uncertain, that he was expos'd immediately after his birth, and found by Hunters nurs'd by a Bitch, that he was sent by the Hunters to *Chiron*, who taught him Physick. He adds, That he was a *Messenian*, but had his abode at *Epidaurus*.

* *Or* Tricca, *thence call'd* Triccæus.

(*d*) De falſ. relig. lib. 1. cap. 10.

Others

Others say, That *Apollo* himself taught him his Art. Be it as it may, he was so good a proficient, that he cur'd, as *Pindar* says, all that applied themselves to him, of all sorts of *Ulcers*, *Wounds*, *Fevers*, and *Pains*, by (e) *soft Incantations*, by *sweetning Potions*, by *Incisions*, or *Remedies externally* applied:

(e) Μαλαγμῖς ἐπῳδαῖς.

By *Incantation* here may be understood the power of *Musick*, which in many cases affords great relief. *Apollo*, the Father of *Esculapius*, being God of Musick, and *Chiron*, his Tutor, no less a Musician than a Physician, he cou'd not but be a great Master of both Arts. There is a passage in *Galen*, which may serve as a Comment upon this of *Pindar*. (f) 'I have cur'd '(says he) *several persons, whose passions of mind* 'have render'd their Bodies diseas'd, by calming 'the disorderly motions, and reducing their minds 'to their natural state of composure. If authority 'were requir'd to establish this method, I cou'd cite 'a very considerable one, which is that of Esculapius 'the God of my Country, who us'd to relieve those, 'whose violent agitations of mind rais'd an intemperate heat in their Bodies, with Songs, Farces, 'and Musick.

(f) De sanitat. tuend. lib. 1. cap. 8.

CHAP.

CHAP. XIII.

Of CHARMS, *and the manner how they were introduc'd into Physick.* ESCULAPIUS *us'd 'em, as did all the rest of the Ancients.*

THat this way of curing Diseases is very ancient, is past doubt, and that it was in use at this time we have the testimony of (a) *Homer*, who tells us, That they *stopp'd the bleeding of* Ulysses, by means of *Incantations* or *Charms*.

(a) Ἐπαοιδῇ. Odyss. 19.

Esculapius join'd this *superstitious method* of treating the Sick, to that was usually practic'd, which, according to *Pindar*, consisted of *Potions*, *external Remedies*, and *manual Operations*.

'Tis very probable, that at first they had recourse to these three ways only, as the most simple, and natural. But finding them frequently ineffectual, they betook themselves to *superstitious Means*, perhaps out of a consideration *, that if they did no good, they did at least no harm. And tho' they might be (as many now think 'em) vain, and ridiculous, yet 'twas sufficient to establish the use of 'em, that several fancied themselves reliev'd by 'em. And as the *Imagination* is not only *contagious*, but also very powerful in subjects where 'tis strong and lively, things in themselves of no force or effect, might, by the mediation of Fancy, pro-

* *It is more probable, that they were first introduc'd by their Priests, who were the first practicers of Physick among the Ancients, and who being in other matters us'd to practice upon the credulity of the people, made use of the same artifice to maintain their reputation for Physick, a branch of their craft, that procur'd 'em not the least veneration. Accordingly we find abundance of supposititious Books, of this kind, father'd by 'em upon their Gods; a cheat not impracticable to 'em, considering the manner of transmitting all knowledge of this kind among the ancient Ægyptians.*

duce

duce very sensible effects, which those that saw 'em, expected from 'em again, indifferently, upon all occasions. * Besides, this sort of Remedies being neither nauseous, nor painful, they were submitted to with less reluctance; but if all these reasons were insufficient to establish the credit of *Superstitious Medicines*, the power Religion has over the minds of Men, which is very great, was abusively employ'd to that purpose, and finish'd their submission to 'em.

* *The seeming efficacy of 'em, in cases determining of themselves by a natural Crisis, might contribute more than all the rest: For, in matters of Superstition among the ignorant, one shadow of success prevails against a hundred manifest contradictions, and encourages 'em against every days experience, as our Astrologers can witness.*

These are the arguments of those, that reject all *charms* as trifles; but the more numerous are those, that believe the fact not impossible, tho' the manner be inconceiveable: They bring the *Holy Scripture* to back their opinion. From thence at least they gather, that there were *Enchanters* in the time of *Moses*, and of the Apostles. It is said likewise in (*b*) Psalm 58. That the *Adder stoppeth her ears, and refuseth to hear the voice of the Charmer.* And the Prophet *Jeremy* threatens the *Jews* with the coming of certain *Serpents*, upon whom *Enchantments* shou'd have no power. I shall not enlarge upon this subject, tho' I thought my self oblig'd to take notice of it in my way.

(*b*) Vid. Hieroz. Bochart. lib. 3. cap 6.

However it were, *Charms*, or *Enchantments*, made their way so well in Physick, that they have been practic'd in all Nations of the World, time out of mind. Nor is it among the simple, and illiterate only, that they have gained ground, for the wisest have paid no less deference to 'em, as shall be shewn.

CHAP.

CHAP. XIV.

Of AMULETS, *and other sorts of* CHARMS.

DIseases were sometimes *charm'd* by simple *Words*, or *Magick Sentences*, or *Verses* pronounc'd in the Ear of the Patient, or at a distance, with an intention of curing; which was accompany'd with certain gestures, or motions of the Body.

* Sometimes they wrote these Sentences upon certain things, and hung 'em about the Body of the Patient. These are what the *Latins* call'd Amulets, *Amuleta*, from the Verb *amovere*, to take away, or remove. They call'd 'em also *Proebia*, or *Proebra*, from *prohibere*, to forbid, or keep off. The Greek in the same sense call'd 'em *Apotropæa*, *Phylacteria*, *Amynteria*, *Alexiteria*, *Alexipharmaca*, because they believ'd that these things did not only preserve, and defend 'em against all *Incantations*, or *Charms*, (to which they ascrib'd as much power to cause Diseases, as the *Counter-Charms* had to cure 'em) but that they also reliev'd 'em from Maladies arising from natural Causes.

* *Of these there are many yet in requeſt with many people; one I met with in an old Book is much cried up by those that deal in 'em. the words and form are these.* Inscribas chartæ quod scribitur *Abracadabra.*

abracadabra
abracadabr
abracadab
abracada
abracad
abraca
abrac
abra
abr
ab
a

Some reverse this way of writing.

The matter of these *Amulets* was taken from *Stones*, *Metals*, *Simples*, *Animals*, and in general from any thing in the World. They engrav'd upon Stones, or Metals, either *Characters*, *Figures*, or *Words*, which often signified nothing, or were unintelligible to those that wrote 'em, and those that made use of 'em. They wrote likewise these words upon Paper, or other matter whatsoever. Or if they neither wrote, nor mark'd any thing upon matter proper for *Amulets*, they us'd abundance of superstitious ceremonies in their preparation and application; not to take notice of the pains they

they were at to watch a favourable disposition of the Stars. The *Arabians* nam'd this last sort of Amulets, which deriv'd their virtue chiefly from the influence of the Stars, *Talismans*, that is, Images.

These *Amulets* were of all forms, and fasten'd to all parts of the Body; whence they were call'd also *Periapta* and *Periammata*, from a Verb, which signifies to *put round about any thing*. Some resembled a *piece of Money*, with a hole punch'd in 'em, to hang by a * string about the Neck. Others were made into *Rings* for the Finger, *Bracelets* for the Arm, *Collars* for the Neck, *Crowns* for the Head, *&c.*

* *Of this sort was the Gold given by our Kings, and the Kings of* France, *to those whom they touch'd for Scrophulous Cases, vulgarly call'd from thence the* King's Evil.

* Some Amulets there were, in which neither Charms, nor Superstition, had any share; tho' no body cou'd account for the effects attributed to 'em. This sort of Amulets is yet approv'd by divers Physicians, tho' others give no credit to 'em. We shall have occasion to speak again of these, and the rest, in the sequel of this Work.

* *Of this sort are the Blood-stone, the Snake-stone, the Eagle-stone, Moss of a dead Man's Skull, Peony-Root, &c. to which mighty vertues are assign'd by some.* Vide Boyle *of Specifick Medicines, Philosophical Transact. &c.*

As for the *Charms ESCULAPIUS* us'd, I can't see why they shou'd be charg'd as matter of blame upon him, in an Age of the grossest Idolatry and Ignorance, which are yet so much in use with divers Christians, who ought to have an abhorrence for such Remedies, or at least more wit than to confide in such fooleries. Whether it were in imitation of *Esculapius* I can't tell, that his Country-men, the *Thessalians*, have been so addicted to Incantations, that they were peculiarly remarkable for it; witness *Apuleius his golden Ass*, and abundance of other ancient

ancient Authors, who speak of *Thessaly* as the Country of *Sorcerers*.

CHAP. XV.

ESCULAPIUS *embrac'd also the solid Physick. He is reputed the Author of* CLINICK *Med'cine: Wondrous Cures reported of him, as raising of the Dead.*

CHarms were not the only Physick of *ESCULAPIUS*; what has been said, shews that he did not neglect the more substantial part of his Art. We shall see in the sequel, whether he brought Physick to the heighth of perfection, that some pretend, or not. *Galen*, in the place afore-cited, where he says, That *Esculapius* cur'd Diseases by Musick, *&c.* adds, That *he order'd some to ride on Horseback, others to exercise in Armour; that he prescrib'd to 'em their several motions, and manner of arming.* By this he shou'd also be Author of the *Gymnastick* Medicine; of which hereafter.

He had likewise the reputation of inventing (*a*) *Clinick* Med cine, so call'd from a Greek word signifying a (*b*) Bed, to shew that he was the first that *visited the sick in their Beds*; which supposes, that the Physicians before him did not visit their Patients at their Houses. This is confirm'd by the practice of the *Babylonians*, who carried their sick to the Cross-ways for the advice of those that pass'd by. *Chiron*, perhaps, expected to be consulted at home. As

(*a*) Hygin. Fab.

(*b*) Κλίνη; *hence* Κλινικὸς, *an Epithet common both to the Physician and Patient, signifying as well him that is confin'd to his Bed, as him that visits him there. For a third signification, see Chap. of the Slaves Physicians.*

for

for the Physicians of less note, 'tis probable they kept the Fairs and Markets to sell their Med'cines, as our *Mountebanks* do now, without troubling themselves to repeat their visits, and observe the changes that happen'd to their Patients, as they do now.

This custom introduc'd by *Esculapius*, became afterwards a mark of distinction between his Imitators, who were call'd *Clinicks*, and the *Empiricks*, or *Market-Hunters*. His method succeeded so well for himself, that no Physick was talk'd of but that of *Esculapius*. *Castor* and *Pollux* took him along with 'em, in the famous Expedition of the *Argonauts*, where some surprizing cures, done upon Men given over for dead, got him the reputation of raising Men actually from the Dead. (*a*) The Fable adds, that, upon a complaint of *Pluto*, that, if he were suffer'd to go on, no body wou'd die, and Hell wou'd become a Desart, *Jupiter* slew him with Thunder, and with him *Hippolitus*, the Son of *Theseus*, whom he had restor'd to Life; and, at the request of his Father *Apollo*, translated him to a place among the Stars, under the name of * *Ophiucus*, a Constellation above *Scorpio*.

(*a*) Pindar. Pyth. Od. 3. Virgil. Ænead. 3.

* Anguitenens, *by some taken for* Hercules, *by others for* Esculapius. Vide Cic. de nat. deor. lib. 2.

Pindar says, That *Esculapius* was prevailed upon to raise *Hippolitus*, by the promise of a great Sum of Money; which gave occasion to (*b*) some to tax him with Covetousness: But *Suidas* refutes that scandal, and says, *That he wou'd have done as much for* Pauson, *or* Irus, *or the verieſt Beggar of 'em all*; and 'tis but reasonable, that the Rich shou'd make up the deficiencies of the Poor. For, if at present we don't grudge the Physician his Fees, even tho' he kills his Patient, I can't see why *Esculapius* shou'd raise Men from the Dead *gratis*. (*c*) Another Author says, That *Esculapius* was Thunderstruck for curing the Daughters of *Prætus*, a Cure already ascrib'd to *Melampus*, and not for restoring *Hippolitus*. But if we believe the Fable,

(*b*) Clem. Alexandr.

(*c*) Polyanthus Cyrenæus de origine Asclepiadum. Voss. de Hist. Græc.

Fable, not only *Hippolitus* receiv'd that favour from him, but *Capaneus*, *Lycurgus*, *Eriphilus*, *Tyndarus*, *Hymenæus*, and even *Glaucus* the Son of *Minos*, of whom before with *Polyidus*.

CHAP. XVI.

Farther Authorities to prove that all the Physick of ESCULAPIUS *was within a very little reducible to Surgery.* PLATO's *sense of his Physick.*

WE have heard the Fabulous account of *Esculapius*; but *Celsus* and *Suidas* talk more naturally of him. If we may credit the latter, *Esculapius* did not put *Jupiter* to the expence of Thunder, (*a*) *dying of a Peripneumony*; *Human Physick, of which he was the Inventor, failing him at his need. Celsus* likewise tells us, That *Esculapius* came by his mighty Fame much cheaper than is reported. * *There is no place,* says he in his Preface, *without Physick, for the most uncivilized Nations have the use of Herbs, and other familiar Remedies, for Wounds and Diseases. The* Greeks, *indeed, improv'd it farther than any other Nation, yet, even they, not from the first Original, but a few Ages ago*; *for* Esculapius *is the most ancient Author upon Record amongst 'em: Who, because he refin'd this Science a little, which was before rude, and amongst the Vulgar, was promoted to be a God. His two Sons,* Podalirius *and* Machaon, *follow'd* Agamemnon *to the War of* Troy, *where they were very serviceable to their fellow Soldiers*; *yet* Homer *does not mention any service they did in the Plague, or any other distempers, only that they cur'd*

(*a*) Ὁ δὲ ἀθλίως νόσῳ (περιπνευμονίαν καλέσας ἐν ἀσκληπιάδῃσι παίδες ἀὐτὴν) περιόμωσθε, τὰ μὲν ἄφαρτα ἐδέετο δ' ἀνθρώπων ἰατεικῆς.

* Hæc nusquam quidem non est. Siquidem impertissimæ gentes herbas, aliaq; prompta in auxilium valnerum morborumq; noverunt, &c. Cels. Præfat.

cur'd wounds by Incision, and Medicaments. From whence 'tis plain, that they pretended to this part of Physick only, and that this is the ancienteſt.

(a) *Pliny* agrees with him; *Physick*, ſays he, *has rais'd its Credit upon a Lye, feigning that* Eſculapius *was kill'd by Thunder, for reſtoring Life to the Son of* Tindarus, *and others, which made a mighty noiſe about the Time of the* Trojan *War; ſince which we have been better inform'd in the Hiſtorical Truth of Fact, for all his skill lay in the cure of wounds.* (a) Lib. 29. cap. 1.

We may urge likewiſe, that if *Eſculapius*, or his Sons, had been Phyſicians, they wou'd have known how to Diet their Sick better, a principal part of a Phyſicians skill: * They wou'd not have given *Eurypylus*, when wounded, Broth made with Wine, Meal and Cheeſe ground in it; nor wou'd *Machaon* himſelf, with a wound in his ſhoulder, have drank Wine, which Phyſicians hold to be hurtful to wounds. * Athenæus *uſes this inſtance as an argument of the temperance of* Homer's *Heroes, which begat ſo good a Conſtitution, that tho' wounded they might drink Wine;* τὰις φλεγμονὰις ἐναντιώτατον, παχὺν, πολίτροφον, *pernicious in inflamations, thick, and very nouriſhing; and this* Neſtor, *the wiſeſt of the* Greeks, *adviſes* Machaon, *the ſkilfulleſt in theſe Matters, to do every day, ſo long as he ſhou'd be laid up. From hence* Athenæus *infers, that 'twas not the practice of the great Men of Times to drink Wine, but upon extraordinary occaſions. But whether this Advice was ſuitable to the Wiſdom of* Neſtor, *or the Skill of* Machaon, *I leave the learned Reader to judge.* Vid. Athenæum, lib. 1. p. 10.

The anſwer *Plato* made to this objection, gives ſo particular an Idea of the Phyſick of *Eſculapius* and his Sons, that I can't forbear citing it at length. (b) *'Tis abſurd*, ſays he, *that Men ſhou'd want Phyſicians, not only for Wounds and Diſeaſes, ariſing from an ill diſpoſition of the Air, and the uncertainty of Weather, but from thoſe too that ſpring from Sloth and Luxury, which, filling 'em with Water and Wind, as if their Bodies were Lakes, or Sinks, have oblig'd the Succeſſors of* Eſculapius *to invent new names of* Flatus, *and* Defluxions, *or* Catarrhs, *never heard of before. What makes me conjecture at leaſt, that theſe Diſtempers were unknown in* Eſculapius's *time, is,* (b) De Repub. Lib 3. *This diſcourſe is abridg'd by* Maximus Tyrius, *Serm.* 29.

That his Sons, at the Siege of Troy, *did not forbid the Potion, that a Woman gave to* Eurypylus, *when he was wounded, made of* Cheese *ground, and* Meal *steep'd in Wine of* * Pramnos; *which are things that increase Phlegm. You will say, doubtless, that the draught was ridiculous, and not at all proper for a wounded Man; but you must know, that the Physicians that succeeded* Esculapius, *knew nothing of the Physick, now in use, before* Herodicus; *who is, as it were, the* † PÆDAGOGUE *of* DISEASES. *He being Master of the Academy, where the Youth exercis'd, and finding himself a* Valetudinarian, *contriv'd to make* Gymnastick; *that is, the* Art of Exercising the Body: *a branch of Physick, which brought both upon himself, and those that came after him, a great deal of trouble. How so, you'll say? Why he brought himself to a lingring death; for observing too carefully a distemper in it self mortal, which of consequence he cou'd not cure, he gave himself so entirely to enquire after a remedy, that quitting all other affairs, 'twas the business of his Life to torture his own Carcass; so that, tho' the least deviation from his constant method of living, were a disease to him, he arriv'd not at Health, but at Old Age, which we call'd the* PÆDAGOGUE, *or if you please, the* GOVERNESS, *or* NURSE *of* DISEASES, *not of the* DISEAS'D. *Oh! noble Fruit of his Art, yet such as the Man deserv'd, that did not know, that 'twas not out of Ignorance, or for want of Experience, that* Esculapius *forbore to teach his Scholars so painful a method, but because he was of opinion, That in all*

* Homer *calls it* Οἶνον Πραμνειον; *The great variety of ancient conjectures about the derivation of the name, shews the uncertainty of 'em; which whoever is curious to know, may consult the* Scholia *of* Didymus *upon the* 11*th Book of the* Ilias, *and* Athenæus, *p.* 30. *Nor is it less uncertain, what sort of Wine it was.* Athenæus *gives us two descriptions of it directly contrary one to another. For the first, see the foregoing Note, the other we find pag.* 30. Γίνεται δὲ ἡ Ικάρια, φησὶν Ἑπαφρόδιτος, ὁ Πραμνειος, ἔστι δὲ οὗτος, γένος τι οἴνου ᾧ ἔστιν οὔτε γλυκύς, οὔτε παχύς, ἀλλ' αὐστηρός, καὶ σκληρός, καὶ δύναμιν ἔχων διαφέρουσαν. *Here the* Pramnian *Wine is neither thick nor sweet, but a rough, hard, strong Wine. The testimony of* Aristophanes, *which he immediately subjoyns, is to the same purpose, that the* Athenians *neither loved harsh grating Poets, nor crabbed* Pramnian *Wine, that contracted their Brows, and their Anus. The Reader may compare this passage with that in the note immediately foregoing, and as he pleases take or reject either.* † *So the Author translates it, whose words I thought it best to stick to, not having at present an opportunity of consulting the Original.*

Cities,

Cities, and well regulated Societies, where every Man has his task assign'd him, no Man can, or ought to have leisure to be a Valetudinarian *all his Life, and bestow his whole care upon his Carcass.*

To be convinc'd of the Justice of Esculapius's *proceedings, we need only to reflect upon the different conduct of Labouring Men, and Gentlemen, in such cases. If a* Mason, *or a* Carpenter, *falls sick, he desires his Physician to expedite his Cure by* VOMIT, *or* PURGE, *or* Manual Operation, *either by* Incision, *or* Cautery. *If he orders him a long course of* Physick, *he tells him, That he has no leisure to be sick, that he can't afford to protract a Life of misery, and languish perpetually idle under the protection of Physick. He dismisses his Physician, and returning to his usual course of Life, falls to work, and recovers his health; or, if the Disease proves too mighty for him, he dies, and is rid at once of Life, and the troubles of the World.* * *This no doubt is the true use, that all Mechanicks ought to make of Physick, to whom Work is so necessary, that when they can follow it no longer, Death is a favour. But it may be objected, that with the Rich, that live upon their Rents, the case alters, for they can't be reduc'd to that hard choice of Working or Dying. But consider, that whatsoever a Man's Condition, or Profession be, the Publick Good requires, that he shou'd not be idle, but that every one shou'd be industrious in his station; which can't be while he is wholly taken up about himself, and his solicitude for his health makes him fancy himself continually sick. Thus this new Physick is not only injurious to all the Individuals, but also to the Community in general. Twas upon conviction of these Truths, that* Esculapius *limited his Instructions to the use of a sound Constitution, and good Education, and was contented to teach the Method of curing Diseases arising from external*

* I find our *Masons*, and *Carpenters*, and all other Artificers, of another mind, as fond of Life upon any terms, and as willing to be idle as e'er a Gentleman of 'em all, and I doubt they're so all the World over, whatever they might be in *Plato*'s Common-wealth.

Causes, only by a few Remedies taken, or Incision made, without changing their * *usual manner of living, or diverting them from their business. As for* Valetudinarians, *whose decay is inward, he wou'd not undertake em, nor attempt to prolong their Lives, for fear, being enfeebled, and exhausted they shou'd beget Children as infirm as themselves, neither thinking it for the good of the* Valetudinarians *themselves, nor of the Societies of which they were Members, that Men shou'd continue in the World, who cou'd not live as others did. The Sons of* Esculapius *cleans'd from the bloud the wounds of* Menelaus, *wounded by* Pandarus, *and applied assuaging Ointments, but they did not caution either him, or* Eurypylus, *against eating or drinking of any kind, as thinking their Med'cines sufficient to cure the wounds of Men of good habit of Body, and that were temperate, tho' they did drink Wine. As for Men, that were unhealthy, either naturally, or through intemperance, they thought it not expedient, either for themselves, or others, that they shou'd live, and that Physick was not made for 'em, and that 'twas not their duty to cure 'em, tho' they were as rich as* Midas.

* *Plato* in this place seems to contradict *Hyginus* before cited, who makes *Esculapius* the Inventor of Clinick Med'cine. For if he was the first that confin'd the Sick to their Beds, he was very far from not altering their course of Living, and permitting 'em to follow their ordinary occasions. But if what *Plato* affirms were in Fact the practice of *Esculapius*, I shou'd, in spite of his Apology, suspect a less honourable reason for it.

There is a great Analogy between this way of treating the Sick, and the management of new born Children among the *Lacedemonians*, who us'd to plunge 'em over Head and Ears in Wine, tho' they knew it caus'd those, that were of tender constitutions, to die of Fits. They thought their pains ill bestow'd, upon any but hardy, robust Children, the rest, in their opinion, were not worth the rearing. Upon the same account, a sort of Robbers call'd *Bohemians*, bath their Children as soon as born in the next Spring, to try, and season 'em for the fatigue

tigue of their way of living. * *Virgil* says the fame of the ancient *Latins*.

* Durum a ſtirpe genus natos ad flumina primum Deferimus ſævoq; gelu duramus & undis. *Æneid. lib. 9.*

Τίς γὰρ ἂν ὑμῶν ἀπομείνειε τῶν παρ' ὑμῖν ἀνθρώπων, εὐθὺς ἅμα τῷ κυνηθῆναι ἔπι θερμὸν τὸ βρέφος ὅπη τὰ τῶν πολεμίων φέρειν ῥεύματα καταδῦναι καθάπερ φασὶ τὰς Γερμανὰς ἅμα πεῖραν αὐτὰ τῆς φύσεως ἅμα τε κρατύνειν τὰ σώματα βάπτοντας εἰς τὸ ψυχρὸν ὕδωρ ὥσπερ ἢ διάπυρον σίδηρον. Galen. lib. 1. de tuendâ Sanitate.

This was the general Cuſtom of the ancient Celtæ, *that liv'd near the* Rhine; *They laid the Child, as ſoon was born, upon a ſort of Shield* (ſuper ſcutum) *and put it afloat upon the* Rhine; *if it ſwam, they receiv'd it as legitimate, otherwiſe they ſuffer'd it to periſh as ſpurious. Hence* Nazianzen, *in an elegant Greek Epigram ſays, They eſſay'd by the* Rhine *whether their Children were adulterate, or not, as they do Gold by the Copper. This Cuſtom abundance of Authors take notice of, as* Ariſtot. Polit. lib. 7. cap. 17. Claudian. 2 Ruffin. Nonnus Dionyſ. l. 23. Julian. Cæſ. Epiſt. ad Max. *&c. Whether this were a true teſt, their Women beſt cou'd tell, who had better proof, and no doubt laugh'd at the ſuperſtition of their Husbands. But* Galen *gives us likewiſe another reaſon, which was at firſt to ſeaſon them for the Hardſhips they were after to endure, as they harden Iron by plunging it red hot into cold Water; but he queſtions whether the* Roman *Bodies wou'd bear ſuch uſage.*

The like Cuſtom is reported of ſeveral Nations in Africa *to this day. How this practice may agree with hot Regions I dare not undertake to determine, but I am confident 'twou'd be no teſt of the ſtrength of their conſtitutions here, where for many reaſons I am apt to think, the luſtieſt Children wou'd be the moſt likely to periſh by the experiment, when many more infirm might eſcape.*

At this rate the good *Eſculapius* was no extraordinary Phyſician for *Ladies*, or *Hypochondriacks*; but 'tis no Treaſon to doubt the Authority of *Plato*'s report. In all appearance *Eſculapius* and his Sons knew no better; and the ſequel will ſhew, that at that time *Diætetick* Med'cine was abſolutely unknown. † Thoſe Ancients were, in that reſpect, about the level of the Country people with us now, who are yet ſo much ſtrangers to a ſick Diet, that if a Fever, or other diſtemper, gives 'em an entire diſguſt to their uſual Food, they eat nothing at all.

† *With us, the Country people in moſt parts, that are remote from Cities and great Towns, give their Sick over, when they refuſe to eat Beef, Bacon, &c.*

Galen, or *Herodotus* the Physician, had much reason to tell us, that the Physick of *Esculapius* was *perfect*, *entirely consummate*, and *divine*, for the Art had made but very slender advances in his time; and his own, and his Sons skill in it, were but very rude, as * *Celsus* takes notice. Their skill, says this Author, and with him *Pliny*, seems not to have exceeded the limits of *Surgery*, as the etymology of the names (*a*) *Chiron* and *Esculapius* seem to insinuate. The principal cure perform'd by the latter, and which gave him the reputation of raising Men from the dead, was evidently *Chirurgical*, being that of *Hyppolitus*, who was torn, or broken to pieces by Horses; and we read not of any other, in which he used *internal Remedies.*

* Qui, quoniam adhuc rudem & vulgarem hanc scientiam paulò subtiliùs excoluit, in deorum numerum est receptus. Hujus deinde duo filii Podalirius, & Machaon, &c. *Cels. Præfat. pag.* 1.

(*a*) *See Chap. the 9th and* 10*th.*

These reasons, indeed, are not alone sufficient to exclude *Esculapius*, and his Sons, from the number of Physicians, since they might have extended their practice farther than we know. The argument drawn from *Homer*'s silence of their other cures, is no necessary proof that they cur'd nothing but wounds; the gravity of Epick Poetry wou'd not suffer him to represent his Heroes pining with the *Cholick*, or languishing under a *Diarrhœa*. (*) Nor is it a wonder, that *Homer* takes no notice of any service done by *Podalirius* and *Machaon*, to the *Pestilentials* of the *Grecian* Camp; for it may be inferr'd, from what he says upon that subject, that those Ancients thought the cure of that distemper much above the power of humane skill, and expected no relief, but what came immediately from their Gods, whose wrath they esteem'd the only cause of it.

(*) Celsus *in the passage above cited, lays too great stress upon the silence of* Homer, *which in my opinion is of no weight in this case. For besides the reasons here produc'd by the Author against it, it may be observ'd, that the Plague he mentions, was the grand Machine, upon which the whole Fable of the Iliad moves*; Agamemnon *had taken away the Daughter of*

But

Chryses, Apollo's *Priest*. Apollo *resents the affront, and in revenge sends a Plague among the* Greeks; Chalcas *their Augur finds out the cause of it, and advises a Sacrifice to the God, and Restitution, with a present to the Priest*. Achilles *insists violently to have this Advice put in execution*; Agamemnon *complies, and in return seizes upon* Achilles's *Mistress. Thence arises a quarrel between them two, which, with the consequences of it, is the main design of the Iliad. Now if* Podalirius, *and* Machaon, *cou'd have cur'd this Plague, there had been no need of supplicating* Apollo, *and consequently no occasion of quarrel betwixt the two Generals, which had destroy'd the whole Fable. This may serve as a caution not to ground too much in matters natural, or historical, upon the Authority of the Poets, much less upon their silence; the want of which caution has led so great a Man as* Celsus *(I can't say positively into an errour, but) manifestly into false reasoning.*

But if we must not deny *Esculapius*, and his Sons, to have been Physicians, because we find no instances of their undertaking inward Maladies, yet we ought therefore certainly not to vouch 'em as such, without sufficient evidence. The testimony of *Galen*, that he cur'd Diseases by *Musick*, and *Exercise on foot*, and *Horseback*, &c. may justly be suspected; for he, being of a (c) City consecrated to *Esculapius*, was obliged to speak advantageously of the God of his Country, as himself calls him. The authority of *Pindar*, already cited, and of other Poets, who mention him, is insufficient, exaggerations being inseparable from Poetry. The almost universal consent of Antiquity, that acknowledg'd him, as the Inventor of Physick in general, and sacrificed to him as a God, that presided over the health of Men, is of much greater weight.

(c) Pergamus, *where he was worshipp'd, and had a Temple no less famous than that at* Epidaurus. Lucian *says that he had a Shop, and practis'd Physick there.* Vid. Lucian Icaromenip.

CHAP. XVII.

The common Opinion, which makes ESCULAPIUS *the Author of Physick in general, reconcil'd to that which allows him the knowledge of Surgery only. The Antiquity, and Necessity of this part of Physick is shewn, and how far* ESCULAPIUS *might carry it, is examin'd.*

TO reconcile the general Opinion to that of *Celsus*, we must suppose, that in the time of *Chiron* and *Esculapius*, *Surgery* was the part of Physick most in request, or look'd upon as most necessary; the other, perhaps, being exercis'd indifferently by all sorts of persons, or not seeming to be of equal service.

Not that Mens Bodies were at that time differently made from ours now, or they exempt from *inward* distempers, altho' suppos'd to be more robust, and less subject to 'em, than we are; but when they were surpriz'd (for instance) by a *Fever*, or a *Pleurisie*, they waited with patience the motions of *Nature*: If they took any thing, 'twas some (*) familiar Medicine, which their own, or their Neighbour's experience, who made no profession of Medicine, furnish'd 'em with.

(*) *Such as we call Kitchin Physick.*

These means often succeeded; but tho' this easie, common method, might be of use in disorders of the humours, 'twas plain, it cou'd be of no service to a broken Arm, or Shoulder slipp'd, cases of this nature requiring a particular experience, and dexterity of hand, which were not to be acquir'd under long Practice: there was a necessity, that some shou'd apply themselves more particularly to it, to succeed the better in it; and thence, by way of Excellence,

cellence, they were call'd *Physicians*, because they cur'd Maladies, which others cou'd not. They might, perhaps, cure some inward Diseases, but the fairest prospect of their Art lay not on that side. 'Twas, undoubtedly, for the preceding reason, that *Celsus* esteem'd *Surgery* to be the most ancient part of *Physick*; they cou'd, in some measure, dispence with the other branch, but this must needs come into play almost as soon as there were Men; for if the strength of Constitution, and the simple and uniform manner of living, among the primitive Men, render'd em less obnoxious to diseases, they became not thereby invulnerable, nor excus'd from the accidents of breaking a Leg, or an Arm. If therefore the strength of Nature was no protection from these misfortunes, they must of necessity have recourse to other assistance. Those therefore, that signaliz'd themselves by their address on these occasions, became very considerable, and were very much respected among Men for the visible need they had of 'em; which caus'd (*) *Homer* to say, *A Physician was worth more than abundance of other Men.*

(*) Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων. Iliad. λ.

Add to the certain need Men had of *Surgery*, the manifest relief they found by it, and there will no scruple remain, why this part of Physick shou'd establish it self in the World earlier than the rest. (b) *The effects of it* (viz. *Surgery*) *are the most evident of any in Physick* (says *Celsus*). *In diseases Fortune bears great sway; and the same things are sometimes beneficial, sometimes ineffectual; so that 'tis doubtful,*

(b) Est; ejus effectus inter omnes Medicinæ partes evidentissimus. Siquidem in morbis cum multum fortuna conferat, eademq; sæpe salutaria, sæpe vana sint; potest dubitari secunda valetudo medicinæ, an corporis beneficio contigerit. In his quoque in quibus medicamentis maximè utimur, quamvis profectus evidentior est, tamen sanitatem & per hæc frustra quæri, & sine his reddi sæpe manifestum est. Sicut in oculis quoq; deprehendi potest; quia medicis diù vexati, sine his interdum saniescunt. At in eâ parte, quæ manu curat, evidens est, omnem profectum, ut aliquid ab aliis adjuvetur, hinc tamen plurimum trahere, *Cels. præfat. lib.* 7.

ful, whether the cure be owing to the goodness of the Remedy, or the Constitution even where Medicines are most necessary; tho' their use be somewhat more evident, they frequently fail of restoring health, which is often recover'd without 'em. As sore Eyes, after they've been long tormented in vain by Physicians, sometimes do well when given over. But in cures by Manual Operation, *tho' other things may be of some help, yet the main success is owing to that.*

Thus far *Celsus.* * Such visible relief cou'd not but make an impression upon the most stupid people; an advantage the rest of Physick had not. Some have thought it a trifle, that they might absolutely dispence with the want of: Others that cou'd not think so meanly of it, yet thought they need not be so solicitous about it, every one being Physician enough for himself; at most, that twas sufficient to consult his Neighbour. We see the Peasants, to this day, those especially that live remote from great Towns, arrive at a considerable age, without once making use of a Physician. † But if any accident happens that requires the assistance of a Surgeon, he is presently sent for.

* *The immediate terror, and anxiety, that wounds and fractures produc'd, either thro' great profusions of Blood, or agonies of Pain, procur'd a great veneration for those that afforded any comfort or relief. Whereas the advance of Diseases being less sensible, having seldom any thing of terror in their approach, 'tis probable that most of 'em were little heeded, till they were ready to determine by a natural Crisis, or were so radicated, that 'twas past the power of Physick, especially in its infancy, to relieve 'em. As for those acute distempers, that were of swifter execution, such as Pestilentials, they were generally mortal; by which means, Physick made but very slow advances, till after some Ages spent in collecting of Observations, it came to the heighth of reputation under* Hippocrates.

† *With us the Country People, in all acute Cases, and even in Chronical ones too, when they are so far gone that the symptoms begin to grow urgent, and the danger appears, have recourse to some charitable Lady, or skilful old Woman, that dispences Cordials, and other Med'cines, from a Receipt-Book, or to some confident Water-casting Quack, of which there are swarms every where. So far are they from slighting inward Diseases, that they catch at any the most delusive shadow of assistance. If they don't consult real Physicians, 'tis because of the difficulty or charge, the Patient being generally weak before he desires*

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it, and unable to attend, or send for a Physician; and those whom they depute for that purpose being usually persons interested in the expence, content themselves with the cheapest, and easiest means of shewing their care, satisfying themselves with a seeming, or superficial discharge of their duty. The same shifts are made in cases of Surgery.

The *Greeks* at that time were much upon the same foot; the Surgeon was all the Physician they had. 'Tis further probable, that the Surgery of *Esculapius*, and his Son, was not arriv'd at the perfection 'tis now at, nor that *Hippocrates* brought it to, the use of *Incisions* and *Cauteries* not having been then so common as it has since been. These ancient Masters cou'd Set broken Bones, and reduce Joints dislocated; and if they had wounds under their care, contented themselves barely to make the *Incisions* necessary to draw out an Arrow, or Dart, from the part wounded, without extending that operation to the purposes for which 'tis now in use. Much less did they use the *Cautery*, or *Application* of *Fire*, as since; using only, on those occasions, a few (*a*) *specifick Herbs*, (*b*) or *assuaging Remedies*. This was the occasion that *Chiron* was reputed the Inventor of the use of Herbs in Surgery. The reception that the *Romans* gave their first Physician, that is, their first Surgeon, that came among em, confirms this conjecture. The method he us'd, which was that then in practice in *Greece*, where it was at that time pretty well improv'd, appear'd to them so cruel and barbarous, that they look'd upon him as the common Executioner. 'Tis not probable that they were wholly without Surgery before the arrival of that stranger, their continual Wars made that Art absolutely necessary to 'em; but being used to a milder method, such as we suppose *Esculapius*'s to have been, they cou'd not but think the new *Surgery* extreamly harsh.

(*a*) Ἔστι δὲ ῥιζοτόμος πίνων. Hom. e.

(*b*) Ἦσαν δ' ἐπωιδαὶ φάρμακα. Id.

I doubt not but it appears strange thus to degrade *Esculapius*, and his Sons; and 'tis hard to believe, that Men that knew, according to our

our supposition, little more than any ordinary *Bone-setter*, or *Country Surgeon*, shou'd carry the honour of being the *Inventors of Physick*. But our surprize will cease, when we consider that Surgery, being one of the principal parts of Physick, and *Esculapius* and his Sons practising at a time, when there were no Physicians, but Surgeons, or who were also Surgeons, and were more consider'd upon that score, they might naturally enough pass for Inventors of an Art in general, of which they practic'd the part most in request in their time. In the second place we must take notice, that tho' *Esculapius* was more celebrated for his Surgery than Physick, yet it does not follow from thence, that he concern'd himself not at all with the latter. 'Tis likely, as we have said, that he undertook inward Maladies as well as outward, and that he practic'd all parts of Physick, as did all that follow'd him, to *Hippocrates*, and long after him. This, in my opinion, is the most reasonable explication of these passages of *Celsus* and *Pliny*, and fittest to reconcile their opinion with that which is vulgarly receiv'd.

CHAP.

CHAP. XVIII.

Supposing there were two ESCULAPIUS's, *one an* Ægyptian, *the other a* Greek, *we may thence infer, that the former had more knowledge than the latter, or that they both were severally the Inventors of Physick, each in his own Country: Wherein the manner, how this Art was transmitted from one Nation to another, is occasionally examin'd.*

MEntion having been made of another *Esculapius*, an *Ægyptian*, and the Inventor of Physick, any one might suppose him more skilful than the *Greek*, and that he was Master of his profession in its utmost latitude. These two *Esculapius*'s may reasonably be reduc'd to one; but if there must needs be two, an *Ægyptian* and a *Greek*, 'tis possible that one might have a more extended knowledge than the other; but finding no certain information thereof, we leave the Reader to determine for himself. As to the latter, Surgery appears to have been his chief talent.

Upon this a question may arise; Whether if there were two *Esculapius*'s, each were the Inventor of Physick in his own Country? To which it may be answer'd, That we see nothing to the contrary, but that each might pass for such among his Country Men.

(a) The *Magnesians* affirm, that *Chiron* was the first that wrote of Physick. The *Tyrians* maintain the same of their King *Cadmus*, to whom they offer'd first-fruits of Plants, out of a perswasion that he first taught the use of 'em in

(a) Plutarch. Sympos. lib. 3. quæst. 1.

in Diseases. *Bacchus* King of *Assyria*, *Lybia*, and *India*, was by those people honour'd as the Author of Medicine; whether it were because he discover'd the virtues of the *Ivy*, or because he taught the use of Wine, which has caus'd him to be taken for *Noah*, they can't all be in the right, all that we can from thence infer is, that *Chiron*, *Cadmus* and *Bacchus*, were severally the first that introduc'd the practice into their own Countries: the same might be the case not only of the two *Esculapius's*, but of divers others in distant parts of the World, whether at the same, or different times.

It may be further question'd; Whether these Inventors, or reputed Inventors of Physick, have not borrow'd one from another? Every one, perhaps, might at first make his own Experiments and Discoveries at home, without Foreign assistance, by which they were bounded, while unacquainted with Commerce; but beginning, one after another, to shake off their primitive Barbarity, and Traffick being insensibly establish'd among 'em, their discoveries were at the same time exchang'd, every one being desirous to imitate, or introduce into his own Country, what he found useful abroad. Thus Physick came to be establish'd and perfected every where, as fast as they cou'd unite, to their own, those Lights which were reflected from abroad.

But, tho' the knowledge of these first beginners, in every place, were but very mean, compar'd with that of those that came after 'em, yet, because they laid the foundations, and were the most perfect of their Times, they were honour'd, as if no possible improvements were to be made upon them.

This, in my mind, is the just Idea of these reputed *Inventors of Physick*. But there is yet this difference between the first *Esculapius*, and the rest whom the *Greeks* mention, That if he be as old as is pretended, he will appear not only

only to have laid the first grounds of this Art in his own Country, as all the rest in theirs, but to be the ancientest of all.

What we have just now said starts yet another question: Who were the first People that cultivated Physick? There's no question, but the *Ægyptians*, or *Phœnicians*, were the first, who are likewise the most ancient People known. *Ægypt* has been call'd, the *Mother of Arts*; and the *Greeks* themselves acknowledge, that they borrow'd their Religion, and almost all the Sciences, and curious Arts. *Phœnicia* furnish'd 'em with the use of *Letters*; so that the *Greeks*, in a manner, held of these People all that was nice among 'em, which they receiv'd pretty late too; as did the *Romans* after them, who tarry'd a long time e'er they introduc'd into their State, what they in their turn deriv'd from the *Greeks* of this sort of knowledge.

CHAP. XIX.

PODALIRIUS *and* MACHAON, Esculapius's *two Sons, famous Physicians, or Surgeons; their Wives and Families.*

(a) SOme Ancients have believ'd, that the latter was only a Surgeon, but that the former was a Physician. What has been said before of their Father, may determine that point. That *Machaon* was the eldest, may be inferr'd from what Q. *Calaber* makes *Podalirius* say upon the occasion of his death; *That his dear Brother had brought him up like a Son, after their Father was taken into Heaven, and that he had taught him to cure Diseases.* (b) Tho'

(a) *See* Eustath. *in* Iliad. 4.

(b) Ποδαλείριος ἠδὲ Μαχάων.

(b) Tho' *Homer* always names *Podalirius* first, when he mentions both Brothers together, 'tis only for the convenience of his Metre. *Machaon* seems to have been esteem'd, and preferr'd before his Brother, by the great Men of the Army. He dress'd *Menalaus*, wounded by *Pandarus*, wiping first the blood from the wound, and not *sucking it with his lips*, * as a certain learned Man, misled by the neareſt ſignification of the word, that *Homer* uſes, has written. And after having cleans'd the wound, he applied ſome *ſoftning* Remedies, as his Father did. † *Machaon* likewiſe it was, that cur'd *Philoctetes* of a lameneſs, contracted by letting an Arrow, dipt in the Gall of the *Lernean Hydra*, a Legacy of *Hercules* at his death, fall upon his foot. By this cure *Machaon* ſhou'd have been a more expert Surgeon than *Chiron* the Centaur, who cou'd not cure himſelf of a wound by the ſame ‖ weapon. As for the reſt, both the Brothers were as well Soldiers as Phyſicians; and *Machaon* ſeems to have been very brave. *Homer* tells us of a wound he receiv'd in the ſhoulder, in a ſally of the *Trojans*. He was likewiſe one of thoſe that were enclos'd in the *Wooden Horſe*, that famous Machine by which the *Greeks* took *Troy*. He loſt his life in ſingle (c) Duel with *Nireus*, or, as (d) ſome others will have it, with *Eurypylus* Son of *Telephus*, during the Siege of *Troy*. Both the Brothers are reckon'd among the Gallants of *Helen*.

(e) *Anticlea* Wife to *Machaon*, was Daughter to *Diocles* King of *Meſſenia*: By her he had two Sons, *Nicomachus* and *Gorgaſus*, who reſided at *Pheræ*, and poſſeſs'd the Kingdom of their

* Αἷμ' ἐκμυζήσας, *which* Portus *in his Latin Verſion of the Iliad renders*, Sanguinue exucto, *Iliad.* Δ.

† Tarda Philoctetæ ſanavit crura Machaon. *Prop. lib.* 2. *This, and* Virgil's *Teſtimony, that he was included in the Wooden Horſe, are directly repugnant to* Pauſanias, *and* Q. Calaber, *who ſay that* Machaon *was ſlain before the Walls of* Troy, *by* Eurypylus, *in ſingle combat. For the ſtratagem of the Wooden Horſe decided the fate of* Troy, *and this cure was made in his return.* Vide infra.

‖ *Chap.* 10.

(c) Hygin. Fab. lib. 1. cap. 81, 108, 113.
(d) Pauſan. Lacon. Q. Calaber. lib. 6. & 7.
(e) Pauſan. in Meſſeniacis, Strab. lib. 8.

their Grandfather, till the *Heraclians*, at their return from *Troy*, made themselves Masters of *Messenia*, and the rest of *Peloponnesus*; from whence they drove both them, and others. *Pausanias* mentions some other Sons of *Machaon*, as *Sphyrus*, *Alexanor*, and *Polemocrates*. Whether * *Machaon* were a King in his own Right, or in Right of his Wife only, is uncertain; but *Homer*, in two or three several places, calls him (*a*) *Pastor of the People*, which is the Title he gives *Agamemnon*, and the rest of the Kings. *Pausanias* adds, That he was buried in *Messenia*, whither *Nestor* had caus'd his Bones to be convey'd from before *Troy*.

* *This doubt is easily resolv'd, for his Wife's Inheritance was* Messenia *in* Peloponnesus, *and his Subjects, or Soldiers, were* Thessalians, *as* Homer *witnesses, of* Trica, *by some said to be the place both of his Fathers and his Birth.* Οἵ οἱ ἔποντο Τείκης ἐξ ἱπποβότοιο. Iliad. Δ.

(*a*) Ποιμένα λαῶν. Iliad. λ.

Podalirius, in his return from *Troy*, was cast upon the Coast of *Caria* by a storm, where he was entertain'd by a Shepherd; who understanding that he was a Physician, brought him to King *Damathæus*, whose Daughter had got a fall from a House-top. Her he cur'd by *letting her blood in both arms*, which so affected the King, that he gave her him for a Wife, and with her the † *Chersonese*, where he built two Cities, *Syrna* so nam'd from his Wife *Syrna*, and *Bybassus* from the Shepherd, that receiv'd him after his Wreck.

† *Not the* Achaian Peninsula, *call'd* Peloponnesus, *lying between the* Ægæan *and* Ponian *Seas, mention'd before as the Dower of his Brothers Wife, but the* Thracian, *between the* Propontis *and the* Euxine *Sea.*

He had, among other Children, a Son call'd *Hippolochus*, from whom *Hippocrates* deriv'd himself; as we shall see hereafter.

CHAP. XX.

The first instance of PHLEBOTOMY; *Reflections upon the Antiquity and Invention of that Remedy, and of* PURGATION; *And, upon the opinion, that* Brutes *taught Men the first use of divers* Med'cines.

THis is what is related of the Sons of *Esculapius*: The latter having given us the first instance of *Blood-letting*, it may deserve our further consideration. *Stephanus Byzantinus*, from whom we have taken this relation, not telling us where he had it, and being the only Evidence, the fact is yet very questionable.

(*a*) A modern Author, before cited, thinks the silence of *Homer* a sufficient argument to prove that it was not known in his days; and that, if he had been acquainted with a Remedy of that nature, he wou'd sooner have taken notice of it, than of a hundred other trifles with which he stuffs his Poem. But to this we may answer, That *Homer* not writing of Physick, his silence is no argument on either side in this case. If it be objected, that he has spoken largely of *Moly*, and *Nepenthe*, it may be alledg'd that the Laws of *Epick*, and *Sublime Poetry*, allow it. The * *Moly* being a sort of Counter-charm to Incantations, was as natural an Instrument of this sort of Poetry, as Enchantments themselves. As for

(*a*) Parere del S. Lionardo di Capoa intorno la Medicina.

* *Tho' there be a Plant still known by the name of* Homer's Moly, *yet it may be look'd upon as a Poetical Being, rais'd only to serve the Poet's turn, as an under Machine in the conduct of his Poem, no such qualities appearing, in reality, in the Plant that bears the name.* Vide Odyff. K.

for the † *Nepenthe*, tho' it were only *Opium*, as some conjecture, as 'tis a Drug of wonderful efficacy, *Homer* might very well give it a place, without derogating from the dignity of his Poem; but, when he spoke of the Remedies that *Podalirius* and *Machaon* us'd, in case of wounds, he contented himself with the general name of Lenitive Med'cines, without specifying 'em.

† *The same sentence may without temerity be pronounc'd upon* Nepenthe. *'Tis rather a Machine than a Med'cine, and as such only ought to be consider'd by those that criticize upon this passage of* Homer. *Those that fancy it to have been Opium must have very powerful imaginations to find the Analogy between 'em.* Homer's *was manifestly a Med'cine for the mind, that was to comfort, and raise the Spirits of* Telemachus, *who was dejected and desponding, upon the account of his Father's absence, and his Mother's troubles. From one of the Epithets, which* Homer *bestows upon it, the Proper name signifying its chief property is form'd.* Vid. Odyss. Δ.

If this Author's Reasoning wou'd hold good, we might as lawfully infer, that *Purging* was not us'd in *Homer*'s time, because he takes no notice of it; which, in my opinion, is too improbable to be maintain'd.

A Second objection against the antiquity of *Blood-letting* may be rais'd upon the authority of *Cicero*, who, when he reports the inventions of the first and third *Esculapius*, takes no notice of it. Yet this hinders not, but that it might be the invention of the second *Esculapius*, of whom *Tully* says nothing, but that he was brother to the second *Mercury*, and slain by thunder.

What *Diodorus*, and *Herodotus* report of the Physick of the *Egyptians*, seems to prove that it was not practic'd by them; their prescriptions being confin'd within the compass of *Diet*, *Clysters*, *Purges*, and *Vomits*. If *Blood-letting* had been known to 'em, 'twas a remedy too considerable to have been forgotten. But it may be answer'd, that these Authors speak only of the ordinary methods, that were practic'd

every day; as if we should say, the * *English* use *Vomits* very much, the *Germans*, *Sudorifies*; which is no argument that they do not sometimes *let Bloud*, tho in truth they do it but very seldom, especially the latter; and 'tis probable, *Egypt* being a Country much hotter than *Greece*, that they let Bloud much more rarely.

Of the time when *Bloud-letting* was introduc'd we have nothing certain, nor of those that first used it. *Hippocrates*, who is the antientest Author we have, and the first that has mention'd Bleeding, convinces us that 'twas not a *new* Remedy in his time, nor of *late invention*. For tho he brings no formal arguments to the contrary, yet we may naturally infer so much; since in his time they open'd all the veins they do now, those of the *Arms*, the *Feet*, the *Forhead*, the *Nose*, the *Tongue*, *&c.* They us'd likewise *Cupping* with *Scarification*, and were grown bold enough to open the *Arteries* both by *Instruments* and Fire. To arrive at all these different ways of letting Bloud, does necessarily, in my opinion, require a long experience in that practice, it being impossible to advance so far at the first step, either in hardiness, or ability.

As for *Purgatives*, *Cicero*, as we have seen, ascribes the invention of 'em to the third *Esculapius*; but supposing that, as well as what *Stephanus Byzantinus* reports of *Podalirius*'s letting Bloud, to be a Fiction, there are yet convincing proofs enough of their antiquity behind. *Herodotus* the eldest *Greek* Historian, and after him *Diodorus*, reports that 'twas usual with the *Ægyptians* to give a Med'cine, that both *purg'd* and *vomited*. This is imagin'd to be a sort of * *Rhadish*, or an Herb resembling *Seleri*, or a composition like a sort of *Beer*.

* *The Author seems to be very much a stranger to the practice of the* English *Physicians, who prescribe Bleeding as frequently perhaps as most in the world, tho not so indifferently in all cases as in* Spain, &c.

* *The Author ought either to have nam'd some other Author of these conjectures, or to have laid down his own reasons for 'em; since neither of the Simples named by him, nor any sort of Beer in common use has the qualities of the* Egyptian *Med'cine. There is an herb*

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in frequent use in many parts of England, *with the skilful old women in the Country, that has both, that is, the* Laureola, *or Spurge Lawrel, which will (according to a vulgar errour among 'em) work either upwards, or downwards, as the Leaves, which they use, are stripp'd from the Stalk; but in truth will do either or both, according to the strength of the dose, and the Patients constitution. Tho' I think we need not be at much pains in guessing at it; since almost all the Purging Medicines most antiently us'd had both faculties, (viz.) of moving to Stool, and Vomit, such were* Hellebore, Elaterium, Spurge, &c. *This Med'cine was call'd* συρμαία, *whence* συρμαΐζειν, *to purge, and* συρμαϊσμος, *Purgation.*

The Antiquity of *Purging* may likewise be further supported by the reasons already alledg'd in favour of *Blood-letting*; that is, by the variety of *Purgatives* already in use in the time of *Hippocrates*, as *Hellebore*, *Elaterium*, *Peplium*, *Coloquintida*, *Scammony*, and divers others. It is not probable that all these Med'cines were discover'd at a time. As for *Elaterium*, there is no doubt but it was known long before, having been in use among the *Cnidian* Physitians, who preceeded *Hippocrates*. There is yet less reason to doubt the antiquity of *Hellebore*, if the history of *Melampus* be not fabulous.

But waving all these proofs, I can't help believing Purgation to be very ancient, for a reason founded upon the necessary consequence of an experience, which must needs be almost as old as Mankind. * For tis impossible they

* *If the primitive manner of living were such, as in the beginning of this Book, our Author, and with him most learned men suppose it to have been; the simplicity of Men's diet, which consisted chiefly, if not altogether of Herbs and Fruit, shou'd rather have expos'd 'em to Diarrhœa's, than Costiveness; and the Symptoms that generally accompany the former, which are Gripes, and Faintness, being more immediate, and terrible, than those of the latter, the observation of their own Bodies shou'd rather have discourag'd the use of Purgers, had they known 'em, than promoted an enquiry after 'em. 'Tis probable, that the Medical use of Purgers was not known, till after a series of observations had introduc'd a regular diet, and taught 'em in some measure to temper it to their occasions. Then perhaps in obstinate and dangerous cases,*

they might venture farther by degrees. But when that happen'd is next to impossible to determine. As for the Stories of Brutes, they may all, as well that of Melampus *as the rest, be rejected as Fables. Neither* Hellebore, *nor any other Purging Plant, that we know of, being so savoury, as to invite Brutes to eat. In these latter ages at least, they will starve rather than be forc'd to it.*

shou'd have been long without observing the mischief of being *costive*, and the relief of *evacuation* either by *Stool*, or *Vomit* when the Stomach was oppress'd. This probably must make 'em inquisitive after means to provoke Evacuations, when they were suppress'd, or when they found themselves overcharg'd. Or, perhaps, some body having without design eaten some herb, that purg'd him, and finding himself better dispos'd, and more healthy after it, made his use of this casual experiment, and afterwards repeated it upon himself, or others, that he thought had occasion; or, after all, some body observing, that some diseases went off with *Diarrhœa*s, endeavour'd to imitate, and assist Nature by such means, as chance had taught 'em, to looson the Belly.

Some such reason as this apparently started the first hint of *Bloud-letting*. For the first men observing that loss of Blood often gave a check to violent distempers; or that large *Hemorrhages* at the *Nose* reliev'd *pains* in the *Head*; and that Women were out of order, when they wanted those evacuations, attempted by Art to open away for that Bloud which cou'd not make any for itself.

But tho some evacuations of Bloud be frequently necessary, and of benefit in distempers, it does not follow, that men shou'd as readily venture to imitate Nature in this case, as in that of *Purging*. This latter voiding only excrements by the natural way; whereas, *Bleeding* takes away a liquor, that appears so necessary to the support of life, that we scarce part from it without some horror, and that too

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is let out by an unusual way; besides, that *Purgers* were found out by chance, and taken into the bodies of the first men as their Food, which can't be said for *Blood-Letting*.

'Tis certain therefore, that *Purging* is much more naturally indicated, than *Blood-Letting*, and that more reasoning was requisite to induce Men to *open a Vein* than to give a *Purge*, and for that reason I believe *Purgation* to be the eldest.

Pliny, I know, tells us, that we are oblig'd to the *Hippopotamus*, or *Sea-horse*, who, being by over-feeding grown too fat, and heavy, pricks a certain Vein in his Leg, upon the most pointed thorn he can find, and when he has drawn Bloud enough, stops the wound with Mud; whence Men had a precedent for *Bloud-letting*. We may tack this relation to another the same Author gives us in his next Chapter, that the *Ibis* taught Men the use of *Clysters*, by putting his bill full of Sea-Water into his Fundament.

Not but that Brutes might possibly teach men the use of divers Remedies. But 'twas in them as well as men, an accidental experiment. So (*b*) *Melampus*'s *Goats* having eaten *Hellebore* more by chance, than by (what we call) *Instinct*, and their Master taking notice of it, help'd him to the discovery of a great Medicine.

(*b*) Vide Chap. 11.

(*c*) Galen. Introduct.

* The same may be said of what some (*c*) Au-

* *A more plausible story than any of these* Virgil *tells us of his Goats*, Æneid. xii. Dictamnum genetrix Cretea carpit ab Idâ, Puberibus caulem Soliis, & Flore comantem Purpureo, non illa feres incognita capris Gramina, cum stigo volucres hæsere sagittæ. *Whether this story be more admirable for the Sagacity ascrib'd to those Brutes, or the power of the Herbs, I leave those to dispute who have more leisure, but it has a great many Naturalists for Vouchers.* Ἂς ἐν Κρήτῃ αἶγες, ὅταν τοξευθῶσι, ζητοῦσιν, ὡς ἔοικε, τὸ, δικτάμνον τὸ ἐκεῖ φυόμενον, ὅταν φαγῶσιν εὐθὺς ἐκβαλλωσι τὰ τοξεύματα. *They say that the Goats in* Crete, *when they are struck with an Arrow, eat Dittany, and the Arrow immediately drops from 'em.*

Aristot. περ. θαυμ. ἀκουσμ. Id. Hist. anim. lib. 9. Elian. Hist. Var. l. 1. c. 1. Dioscor. l. 3. c. 37. Val. Max. l. 1. c. 8. Plutarch. de Solert. Animal. Id. in Gryllo. Cic de Divin. 3. Isidor. &c. *Notwithstanding all these great names, the Reader is left to believe as he pleases of the fact.*

thors report that the way of *Couching Cataracts*, was learnt by observing that *Goats*, that were troubled with 'em, recover'd their sight by having prickt their Eyes with rushes, or thorns, as they brush'd thro' the Woods. If this be not as very a Fable, as those of the *Hippopotamus*, or *Ibis*, 'tis at most but a lucky accident, of which good use has been made.

Perhaps likewise, even without the aid of chance, the first Men might designedly try upon Brutes the effects of Simples unknown, before they ventur'd on 'em themselves. This way too Brutes might teach the use of 'em, but not in the Sense of the Naturalists. No body ventures to say, that Brutes taught men the use of poisons, drawn from the Bowels of the Earth, of which nevertheless there are but too many.

CHAP. XXI.

Epione, *Wife to* ESCULAPIUS; Hygiæa, Ægle, Panacæa, *and* Jaso *his Daughter.*

THe Etymology of these names shews 'em to be meer creatures of a wanton (a) Fancy, and a continuation only of the *Sun*'s being the Author of Physick, under the name of *Apollo*. *Esculapius* is also taken for the *Air*. *Hygiæa*, that is *Health*, is call'd his Daughter, because our health depends chiefly upon the Air.

(a) Pausan. in Achaic.

Ægle,

Ægle, *Light*, or *Sunshine*, signifies that Air *illuminated and purified by the Sun* is the best. *Jaso*, and *Panacæa*, which signify *Healing*, and an *universal Remedy*, insinuate to us, that a good air cures all distempers. These four Sisters are feign'd to be daughters of the *Air*, to shew that we are beholding to the *Air* for Health, and all the blessings we are to hope from Medicine; this *Air* is suppos'd to be Son of the *Sun*, because to dispose it for the advantage of Health it must be, as it were, animated by that Star, from which it receives all its good qualities. To carry on the Allegory, *Esculapius*'s Wife is named (*b*) *Hepione*, as if she shar'd with her Husband the faculty of *asswaging* Pain.

(*b*) ἤπιος, *lenifying.*

This *sham Esculapius*, and his *Fantastick* Family confirm, what we advanc'd before, that there never was any *Esculapius* of *Greece*. As for *Podalirius*, and *Machaon*, who might perhaps be Men really present at the Siege of *Troy* in quality of Physitians or Surgeons, * the Poet, I suppose, made 'em Sons of *Esculapius* for the greater grace of the matter, as he says that *Physitians in general are of the race of Paon*, Physitian to the Gods; of whom before.

* *The Poet probably in this consulted the dignity of his Poem, as he did in those Epithets* Ἔρωα, *and* Ποιμένα λαῶν, *which he in divers places bestows upon* Machaon. *Not perhaps that he was a King, as our Author from this latter appellation argues. But in that he seems to me to infer too much,* Homer *not restraining it to Kings only. For he gives* Alexander *and others the same title, tho they were not crown'd Heads.*

CHAP.

CHAP. XXII.

The History of ESCULAPIUS *continued. Wherein, what is ascrib'd to him in Physick by the Antients after his being deified, is set forth.*

WE have seen, what has been said of *Esculapius* consider'd as a Man. To preserve the Chronological order, we shou'd suspend the relation of what concerns him in Physick after his deification, till the time in which it happened. But to avoid digressions, we choose to finish at once his History, Man or God.

Among those, says Clemens Alexandrinus, *who were heretofore in* Egypt, *and who were but Men, tho the superstition of the People has made Gods of 'em, were* Hermes *of* Thebes, *and* Esculapius *of* Memphis. This Author, who here makes *Esculapius* an *Egyptian*, and joyns him with *Hermes*, who liv'd in the time of *Noah*, seems to make him much later, when he says, that he was deified but fifty three years before the Siege of *Troy*, and makes him contempory to *Hercules*, and companion to *Castor* and *Pollux* in their Voyage. We have already taken notice that he did apparently confound the *Egyptian Esculapius*, with the *Grecian*. Perhaps in this latter passage he has follow'd the *Greeks*, who believ'd their *Esculapius* no older.

(a) In Corinthiar.

(a) *Pausanias* asserts of *Esculapius*, that from the very first he was none of those, whose reputation grew by degrees; and endeavours to prove his assertion by an expression in the *Ilias*, that calls * (b) *Machaon a Mortal, the Son of Esculapius*, which with him is all one with a *Man Son of a God*

(b) Φωτ' Ἀσκληπιῷ υἱὸν. Iliad Δ. *Pausanias wrests this authority of* Homer *to a sense, that in probability the Poet never dreamt of. For Man, or Mortal is a common Epithet in* Homer, *even where there is no suspicion of any intended destination of this nature.*

CHAP.

CHAP. XXIII.

Of the Temples built to ESCULAPIUS. *In particular of that at* Epidaurus; *and of the ſeveral different repreſentations of* Eſculapius.

Eſculapius being thus immortaliz'd, Temples were built in divers places, and vows made, and Sacrifice offered to him, as the God of *Health* (*a*). They erected likewiſe Temples to his Sons, and Grandſons. Among all that were built in honour of *Eſculapius*, that of *Epidaurus* was the moſt conſiderable. This City was conſecrated to him, either becauſe he was born there, or becauſe he had his abode there. In this Temple, which was five miles from the City, was his ſtatue of Gold and Ivory, made by the famous Carver *Thraſymedes*. It was of an extraordinary ſize, and repreſented the God ſitting upon a Throne with a Staff in one hand, and leaning with the other upon the head of a Dragon, with a Dog at his feet.

(*a*) Pauſan. in Meſſen. & Corinthiac.

(*b*) *Eſculapius* was otherwiſe repreſented with a * (*c*) long beard, habited like a Phyſician, ſitting with a box of Ointment, and the neceſſary Inſtruments of his profeſſion in his lap. In his right hand he held his beard, in his left a *Staff with a Serpent twin'd about it*, to ſignifie, according to the explication of (*d*) *Phornutius*, that the ſick for their cure, muſt renew their Bodies and ſlip their Skins, as the Serpent does his. The Serpent, being likewiſe the Emblem of *Attention*, ſignified that Phyſicians ought to be very attentive to what befel their patients. The *Staff* ſignified, that thoſe who recover'd of any diſtemper, have need of much management, and good ſupport to prevent a relapſe. Others ſay, that

(*b*) Albricus de deor. imaginibus.

(*c*) *He was ſometimes repreſented with a beard.* * *He was ſometimes repreſented as a Child by an Image, of the heighth of a Cubit.* Vide Pauſan. Arcadica. page 508.

(*d*) De natura deorum.

that *Esculapius*'s Staff was full of knots, to shew the difficulties in the study and practice of Physick. *Festus*, from whom this last remark is borrow'd, adds, that this God wore a wreath of *Laurel*, because this plant is of use in divers remedies.

CHAP. XXIV.

How ESCULAPIUS *is represented in some Medals. Of the figure of the* Telesphorus, *which is join'd in some of 'em*

THere are yet some Medals of *Esculapius* remaining, * on which he is stampt at full length, with the *Pallium* after the Greek fashion, which exposes the body naked to the view from the Girdle upwards, leaning upon a Staff. In others he has a *Cock* at his feet, to insinuate that a Physician ought to be vigilant. In some others we find an *Owlet*, to shew that a Physician ought to be as *clear-sighted*, and *ready* in the *Night* as the Day for the service of their Patients.

In several Medals *Esculapius* is accompany'd by a small figure, representing a young Boy cover'd with a Cowl. Monsieur *Spon*, will have this to be an emblem of *Sickness*, the object of Medicine, because, among the Antients, the Sick only wore the Robe, and Bonnet, whereas those that were in health went bareheaded. This Boy, or little Man, was call'd *Telesphorus*.

Monsieur *Patin* mentions a Medal coin'd in honour of the Emperour *Adrian*, which bore on one side an *Esculapius* with his daughter *Hygiæa*; on the reverse a *Telesphorus*, with this Inscription

* *The curious Mr* Charlton *shew'd me an* Abinus, *which bore on the reverse an* Esculapius *standing bare from the Waste upwards, holding a Staff in his hand, with a Serpent twin'd about it. The Inscription was* Albin: CAES. R C. OSII.

ſcription round it. ΠΕΡΓΑ. ΕΠΙ. ΚΕΦΑ-ΛΑΙΩΝΟΣ. Near the *Teleſphorus* were theſe two letters O B. This learned Antiquary and Phyſician explains theſe words thus; *Pergamenorum ſub Cephalione*, adding in an *Italick* Character, *Teleſphorus*. He tells us, after *Pauſanias*, that *Teleſphorus* was a Deity of the *Pergamenians*, ſo nam'd by the command of the Oracle; and that ſome tranſlate this word * Dæmoniac, or **Ventiloquus*.

* *Poſſeſs'd.*
**One that ſpeaks in the Belly.*

This application induces me to think, that *Teleſphorus* and *Ob* ſignified the ſame thing, finding elſewhere that this latter word is likewiſe render'd by that of *Demoniac*, or *Ventriloquous Spirit*. *So Selden*; (*a*) The word *Ob* is uſually tranſlated by that of *Python*, or *Magician*. *But* Ob *was a Spirit, or Demon, that ſeem'd to ſpeak from within; ſometimes from* the *Head*, and *ſometimes from the Armpit*; but in a tone, whether of a Dæmoniac, or of *a dead man, ſo low, that it ſeem'd to come from ſome deep cavity in the Earth; ſo that whoever conſulted it, oftentimes heard it not, but made what conſtruction he pleas'd*. *Selden* adds immediately; *ſee the Hiſtory of* Samuel, *whoſe Figure was rais'd to Saul by a Woman*, from whoſe Pudenda *Ob* ſpoke, or was thought to ſpeak. The *Scripture in the* 28*th Chapter of the* 1*ſt book of* Samuel *calls this* Pythoniſſa, *or as the ſeventy tranſlate this* Ventriloqua, *a Woman that had* Ob; whence *Saul makes this requeſt to her; Divine to me, I pray thee by* Ob, *which the* lxx *render*; (*b*) Propheſie to me by the *Ventriloquus*. Ob *therefore was a Ventriloquous Spirit*.

(*a*) De Diis Syris Syntagmat. 2.

(*b*) μάντευσαι δή μοι ἐν τῷ ἐγγαστριμύθῳ.

This conjecture ſeem'd to me well grounded. But *Monſieur Patin*, has done me the favour to inform me that inſtead of O B, we ſhou'd read T O B, this being more frequent upon Medals. He is likewiſe of opinion, that the two firſt Letters T O ſhou'd be disjoyn'd from the B, and read T O. B, as two words, which ſignify according to him *a ſecond time*. This ſecond

cond time is, says he, capable of variety of interpretation, either from the City where the Medal was coin'd, or from the Prætor or Pontifex under whom it was coin'd. He further observes this word, where the *Telesphorus* had nothing to no. If *Monsieur Patin* be not mistaken, especially in this last particular, my conjecture is entirely overthrown; for my part I readily submit to his authority in a matter, whereof he is so great a Master.

Pausanias observes that what the *Pergamenians* call'd *Telesporus*, was call'd *Acesius* at *Epidaurus*, and *Evamerion* in *Messenia*.

CHAP. XXIV.

ESCULAPIUS *appear'd sometimes in the form of a Serpent. His Voyage to* **Rome**, *to put a stop to the Plague: Of the Temple built for him in the Isle of* **Tyber**. *Some particulars concerning the Temple, and the place where it was erected.*

THe *Serpent* was so dear to *Esculapius*, that his usual appearance was under that Shape. In that he came to free *Rome* from the Plague, in its three hundred and fiftieth year. *The Romans*, says *Aurelius Victor*, *sent ten Deputies to* Epidaurus *by the advice of the Oracle, to bring the God* Esculapius *to* Rome. *The chief of them was* Q. Ogulnius; *these Deputies being arriv'd there, and admiring the extraordinary size of the Statue, saw coming out of the Throne, on which he sat, a Serpent, that struck into 'em an awe rather of veneration, then terrour, and traversing the City, thro'*

thro' crouds of Spectators that were amaz'd at the Prodigy, went on board the Romans *Vessel to the Cabbin of* Ogulnius. *The Deputies, transported with joy of the Gods Company, arrived happily at* Antium, *where they abode some time, the roughness of the Seas not permitting 'em to pursue their Voyage. During this stay the Serpent convey'd himself into a Neighbouring Temple dedicated to* Esculapius, *and came aboard again some days afterwards, and they continued their course up the* Tyber. *Till arriv'd at this Isle in the River he leap'd ashore. In that place a Temple was erected to him, and the Plague immediately ceas'd.*

Festus Fancies, that the Temple of *Esculapius* was built in the middle of the water, to signify the custom of Physicians, who cure their Patients by obliging 'em to drink water. (a) *Pliny* pretends that this Temple was erected in the *Isle of Tyber* to avoid receiving him into their Walls, so great was their aversion to the Art, over which he presided. But 'tis not probable they wou'd use a God so scurvily, whose presence they had so earnestly desired, and who had taken the pains to come so far to their relief. (b) *Plutarch* seems to have hit the true reason of this conduct of the *Romans*, who built him a Temple, without their City, in imitation of that at *Epidaurus*, which was five miles out of the City. He adds, that this reason, why these Temples were plac'd in the Country, was, that the Sick, who resorted to 'em, as a sort of Hospitals, * might enjoy the benefit of the open Air.

(a) Lib. 29. cap. 1.

(b) Quæst. Rom. 94.

* *Or perhaps the* Romans *might fear to be frequently visited with infectious diseases, from the great resort of the sick to such a Temple, and therefore erected it at a distance, for the same reason that we build Pesthouses at a distance from great Towns. Or perhaps the Priests, who were yet but Novices at* Rome, *might fear too near an inspection into their juggling in that great City, and therefore chose a place where none cou'd have admittance but those that came prepossess'd in favour of the cheat.*

If

If *AURELIUS VICTOR*'s account been't a fiction, we may conclude that the Serpents of *Epidaurus*, which were easily tam'd, were train'd to this sort of juggling(c). * *All Dragons, or Serpents*, says *Pausanias* are consecrated to *Esculapius*, but especially a brown sort, which were very tame, and found only in the Territories of *Epidaurus* *(d). It was one of these Serpents, which *Alexander* the famous Impostor made use of, which he pretended to be * the Son of *Podalirius*.

(c) Pausan. in Corinthiac.

* Qui sont de couleur brune, *says our Author, but* Pausanias *his words are,* ἐς τὸ ξανθότερον μᾶλλον τῶν χρωμάτων, *which seems to intimate that they were of a brighter yellow, than any other Serpents,* pag. 136.

(d) Vide Lucian. Pseudomant. * Lucian *affirms expressly that these Serpents are found in* Pella *in* Macedonia, *and that the Impostor* Alexander *furnisht himself with one there. He further adds, that they wou'd kiss the Women, suck their Breasts,* &c. *which familiarity (says he) gave occasion to the story of* Olympias, *Mother of* Alexander *the Great.* * *Our Author here has made a mistake, for the Impostor did not pretend the Serpent, but himself to be the Son of* Podalirius, *and the Serpent* Esculapius.

CHAP. XXV.

Of the Worship of ESCULAPIUS, *which was every where the same, except at* Cyrene.

THe Rites observ'd at *Epidaurus*, were follow'd by all the Cities of *Greece*, where his Temples were. *Pausanias* pretends, that even the *Esculapius* of (a) *Cyrene*, was borrow'd from thence, tho' he acknowledges this difference in their Worship, that these sacrific'd Goats to him, which they did not at *Epidaurus*. But this Author being a *Greek* may be suspected of partiality to his own Country, which 'tis easy upon other occasions to convict him of. 'Tis more

'Tis more likely that *Cyrene*, being a City of *Lybia* near *Egypt*, receiv'd from thence, the knowledge and worship of *Esculapius*, before spoken of. It is not probable, that the *Cyrenians*, if they had borrow'd their Rites from *Epidaurus*, would have vary'd 'em so far, as to sacrifice an animal so different from that us'd in *Greece*; which according to *Festus* was a *Pullet*, or a *Cock*, according to *Plato*, whose reason for it deserves our notice. *The Antients*, says he, *offer'd to* ESCULAPIUS *the Physician, son of* Phœbus, *a Cock, which proclaims the approach of day, and of the Sun, thereby acknowledging themselves oblig'd for the day, or light of Life, to the Divine Bounty, which cures us of all evils.*

Before we leave the Temple of *Epidaurus*, we must observe, that there were in it several *Pillars*, whereon were engrav'd the names of those that were cur'd by the Gods, the names of their distempers, and the method of cure, all in the *Dorick* Dialect. *Pausanias* says, that six of these *Pillars* or *Columns*, were remaining in his time; that there was one old *Pillar* remote from the rest, on which was an Inscription that *Hippolytus* offer'd to *Esculapius* twenty horses in acknowledgement for having been restor'd to Life by him.

CHAP. XXVI.

Of the ESCULAPIUS *of* Pergamus.

Pausanias observes, that one *Archias* having been cur'd of some distemper at *Epidaurus*, transported the Religion to *Pergamus*. This was the occasion of building a Temple to this God there, and not because *he had a Shop there*, as some learned Men, thro misapprehension of a Passage in *Lucian*, have believ'd. This witty

Droll introduces *Jupiter complaining that his Altars were deserted, since* Apollo *set up his Oracle at* Delphi, *and* Esculapius *opened Shop at* Pergamus; by which *Shop* he meant his Temple, whither People repair'd for Medicines, as to a common Apothecaries Shop.

One proof that this Temple was grown more famous than the former, is that *Lucian* in the aforecited passage mentions this only, tho' the other were remaining in his time, as we may infer from *Pausanias*, who was contemporary to him, or liv'd after him, and speaks of the Temple of *Epidaurus* as having seen it, adding that one *Antoninus* had built a House near it, to lodge Women in labour, and dying Men, because no one was suffer'd to be delivered, or to dye within the Verge of the Temple.

The *Esculapius* of *Asia Minor* seems to have been the most dexterous at culling his Customers; for the Emperor *Caracalla* took a journey to *Pergamus*, to consult him upon a distemper; and we find abundance of Medals of the Families of *Antoninus* and *Aurelius*, on which *Esculapius* is impress'd, all coin'd at *Pergamus*. Perhaps the Priests at *Pergamus* had more address, than those at *Epidaurus*, which as we shall see, was of great use to inveigle the Multitude.

CHAP. XXVII.

Of ESCULAPIUS *of* Cos.

THere was likewise a famous Temple of *Esculapius* in the *Isle of Cos*, which was burnt in the time of *Hippocrates*, after he had transcrib'd the remedies written on the *Tables*, which those that receiv'd their cures, us'd to hang up in the Temple as a publick acknowledgment, and for

for the service of others in the same case after 'em. *Strabo* speaks thus of the Temple. *There is in the Suburbs of the City of* Cos, *a celebrated Temple of* Esculapius *enrich'd with a great number of presents and offerings, among the rest an* Antigonus *of* Apelles's *hand, a* Venus *rising out of the Sea, consecrated in our days to* Julius Cæsar *by* Augustus; *who dedicated to his Father the Foundress of his Family; It is reported that for this Picture a hundred talents were abated of the annual Tribute paid by those of* Cos. *'Tis said likewise that* Hippocrates *practis'd Physick upon what he learnt from those consecrated Tables.* Hippocrates, adds he, *was one of the most illustrious Persons of that City, as was also another Physician nam'd* Simos *or* Simus. *Nothing is said of the rest of the Temples of *Esculapius*, scatter'd in great number up and down the world, especially in *Greece.* * *Our Author forgets that* Pausanias, *of whom he makes so much use on this occasion, mentions that the* Messenians, *who contended for his Birth, had in his Temple many great curiosities, as the Statues of the Muses, of* Apollo, *of* Hercules, *and of* Esculapius *and his children; and particularly a sort of Family Piece of Painting, wherein was his Mother* Arsinoe, *(according to the pretences of the* Messenians*) himself, and his two Sons,* Machaon *and* Podalirius, *drawn by* Omphalion. *And at* Ægium *a Statue was made by* Damophon, *whose workmanship* Pausanias *every where sets a great value upon. There were in other places abundance of other things very remarkable, which whoever has the curiosity, may consult* Pausanius *for.*

CHAP. XXVIII.

Four Oracles, or Prescriptions of ESCULAPIUS *given to sick men, engrav'd upon a Marble Table, found at* Rome.

IT were to be wish'd, that the Antient had taken the pains to collect all that was written upon those *Tables*, or *Pillars*. Perhaps they might have done it, but their works survi'd not till our times.

Chance has preserv'd us one of these Tables found in the Isle of *Tyber* by *Rome*, where was the Temple of *Esculapius*. This Table is of Marble, and now to be seen in the Palace of *Mapheo*, on which is this inscription in *Greek*.

The God, at this time, gave the following Oracle to one Caius, *who was blind; That he shou'd come to the sacred altar, and having kneel'd shou'd go from the right side to the left, and lay his five fingers upon the altar, and put that hand upon his eyes. Which being done he saw very clearly, all the People being present, and expressing their joy, that so great miracles were done under our Emperor* Antoninus.

Lucius, *having a Pleurisie, and being given over by every body, receiv'd from the God this Oracle. That he shou'd come, and take the ashes off his altar, and mixing 'em with Wine, apply 'em to his side. Which done he was cur'd, and return'd thanks to the God, and the People congratulated him upon his happy recovery.*

Julian *vomiting bloud, and his recovery being by every one despair'd of, the God by his Oracle gave him this answer; That he should come, and take the Pine-apples upon his Altar, and eat of 'em three days with Honey. Which having perform'd, he*

he was well, and came to return his thanks to the God in the presence of all the people.

The God gave this Oracle to a blind Souldier, nam'd Valerius Aper; *That he shou'd mingle the bloud of a white Cock with Honey, and make a* Collyrium, *which he shou'd put upon his eyes three days together. After which he saw, and came publickly to return his thanks.*

The first of these remedies is purely *superstitious*, the rest are natural, and not very unlike those in ordinary use with the Physicians, except the seasoning of superstition, which to this day makes Med'cines seem more effectual to the greatest part of the World.

In probability the Priests of *Esculapius* did not deal much in cures of the first sort; except when they had a mind to impose upon the people by some Counterfeit, prepar'd to cheat 'em with a sham disease.

But when they had to do with men, that came to consult their God upon cases that were curable, it was for their credit to order means that acted naturally, which they might learn by the *Study and Practice of Physick, or receive by tradition from their Predecessors; without any such occasion for the *Devil*'s assistance (*a*), as the late *Monsieur Spon* fancies they had.

* *If* Hippocrates *became so famous by transcribing what was inscrib'd upon the Tables hung up in the Temple at* Cos *(as some will have it) what hinders but that the Priests themselves, who had much greater advantages of that kind, shou'd be so too. Besides, 'tis probable that they neglected no means of enabling themselves to do all that was possible, who pretended to so much more.*

(*a*) Observations sur les fievres.

Those that fancy that all the Heathen Oracles were nothing but meer tricks, and roguery of their Priests, will be in no pain upon this subject.

It seems to have been very easie for these Priests, to make the sick believe as they listed. And whereas these wretches were usually

lodg'd for some days together, and their imaginations being entirely possest with the reports of the Counsels, and Cures of *Esculapius*, they did not fail to dream at night, of what their minds were so absolutely taken up with all the day, and to take their dreams for the immediate inspiration of the God. It was not impossible, but that, following his pretended advice, the force of Imagination, and the confidence they plac'd in the Oracle, contributed very much to their cure, when it was naturally possible.

* *As fanciful men are naturally most superstitious, so I doubt not but the greatest and best part of* Esculapius's *Customers were of that number, whose distempers being altogether imaginary, 'twas no hard matter to fit 'em with a cure as chimerical. For even yet the number of those, that labour under painful conceits, and are daily reliev'd by the application of superstitious, insignificant remedies, in which they have a strong faith, is very great. Of these I knew one, a person otherwise of very good sense, that was cur'd, as he thought, of the* Sciatica, *by wearing about his neck a piece of blank Paper, in which he was told there was a powerful charm written, but was forbidden to break the Seal; which his curiosity tempting him to do, after his fancy had had three weeks respite, immediately upon the disappointment he relaps'd into the old complaint. But among the Heathens, whose Credulity was back'd and encourag'd by their Religion, 'twas no wonder to meet with shoals of easie Gulls, that crouded to be cheated. Not to mention that many of these Cures were effected by confederacy, where the God, or his Priest, and the Patient had a right understanding beforehand; like some modern Miracle-mongers. As to the cure of real distempers by fancy, I shall suspend my opinion, till I am satisfied of the truth of the fact, which yet I declare I am not.*

They were so obedient, and so exact in the execution of the orders they receiv'd, whether by dream, or otherwise, that some have forborn to drink for fifteen days together, being so enjoyn'd. *Galen*, who makes this observation, complains, that his Patients were not by far so observant of his directions.

There is no doubt, but this Spirit of Bigottry that reign'd among those that had recourse to *Esculapius*, contributed very much to his establish-

bliſhment, how little vertue ſoever his remedies, or rather thoſe of his Prieſts had.

Suidas mentions a preſcription of *Eſculapius* of *Athens*, which is very odd. An *Athenian* nam'd *Plutarch* and one *Domninus* a *Syrian* Philoſopher, contemporary to *Proclus*, both conſulted him upon different caſes, and were both ordered to eat *Pork*. The firſt wou'd not comply, but in raillery asking the God, what he wou'd have preſcrib'd to a *Jew* in his caſe, oblig'd him to preſcribe ſomething elſe. *Domninus*, who, as the Story tells us, was really a *Jew*, notwithſtanding the Law of his Nation againſt the eating of Swines-fleſh, conform'd to the direction, and found himſelf ſo well after it, that he eat it all the reſt of his Life. And found himſelf the worſe for a ſingle days abſtinence from it. His diſeaſe was a *Spitting of Blood*. This remedy appears extraordinary, but we ſhall ſee in the ſequel ſome Preſcriptions of the ſame ſort in the ſame caſe by Phyſicians.

Galen tells us alſo of ſome particular cures of his *Eſculapius*. (*b*) A certain rich man, having been brought by a dream, from the middle of *Thrace* to *Pergamus*, he was adviſ'd by *Eſculapius* to take a Med'cine, whereof *Vipers* were an ingredient, and to rub his Body externally with it. Shortly after this Man becoming *Leprous*, his diſeaſe turning to a *Leproſy*, he was perfectly cur'd by the uſe of the Med'cine, the God had taught him.

(*b*) De ſubfigurat. Empiric. De ſimp. Medicam. facult. lib.

This man perhaps had the *Leproſy*, before he came to *Pergamus*; but it being a diſeaſe no one cares to publiſh, he choſe rather to put it upon the God, as ſent by him, that he might ſignalize himſelf by the cure.

We may ſee by this ſample, that the Prieſts of *Pergamus* were not unskill'd in Phyſick, this being a Med'cine much eſteem'd by the Phyſicians in all ages in caſes of this Nature.

But 'tis ſomething ſurprizing, that *Eſculapius*, who was ſo fond of Serpents, that he often

ten took their Shape, shou'd order 'em to be kill'd to make Medicines; unless we suppose, that *Vipers* are very different from the *Snakes* of *Epidaurus*, which were harmless, and were peculiarly sacred to him.

These cunning Priests undertook no one, that wou'd not be exactly regular, as well in their Diet, as Physick, witness the (*c*) young *Assyrian*, who in a *Dropsy*, wou'd eat and drink to excess. He supplicated and consulted the God, yet cou'd not get so much as a Dream. At length, being very much incens'd against *Esculapius*, he fell asleep and dreamt, that he sent him to *Apollonius Tyanæus*. Being come to this Prophet, or Cheat, he complain'd grievously of *Esculapius* to him, who answer'd that *the God gave Health to those only that were desirous of it, and not to those, that liv'd like him, as if their disease were a Pleasure.*

(*c*) Philostrat. Vita. Apollon. Tyanæi.

Galen says likewise, that one (*d*) *Nicomachus* of *Smyrna*, being grown so big, that he cou'd not stir, was cur'd by *Esculapius*, but he tells neither time, nor manner.

(*d*) De differ. Morbor.

Hither we may bring the Miracle, which, as *Tacitus* relates, was done in the temple of *Serapis* at *Alexandria*; *Serapis* and *Esculapius* being according to him the same. (*e*) Vespasian *being at* Alexandria, *a man by the direction of* Serapis *threw himself at his feet, and begg'd that he wou'd anoint his cheeks and round his eyes with his Spittle. Another that had lost the use of his hand, begg'd by the same direction that he wou'd set his foot upon his hand.* Vespasian *at first laught at 'em as banters; but being unwilling to be taken for a credulous man, yet betwixt the importunity of some, and the flattery of others, he began to entertain some hopes that the thing might succeed; and remitted 'em both to the examination of Physicians, who finding that the one had not absolutely lost his sight, and that the other's ail was but a simple dislocation, which might be reduc'd, made their report, adding that perhaps the Gods had taken this matter into their*

(*e*) Histor. l. 4.

care,

care, as they had done the Prince himself, who was chosen by their means; that if the matter succeeded, the glory wou'd be Cæsar's, *and the scorn would fall upon the wretches themselves if it miscarried. Hereupon* Vespasian *set a good face upon the matter, encouraging the spectators to put in execution the orders of* Serapis. *Whereupon the lame man recover'd the use of his hand, and the blind man his sight: Those (says* Tacitus*) that were assistant at both these events, affirm yet the truth of 'em,* * *when a lye is no longer of service to 'em.*

* *The man that has once solemnly vouch'd a lye, upon whatever motive he does it, tho that shou'd cease, is oblig'd afterwards to maintain it for his own honour, if he has any; and if he has not, he is not an Evidence to be regarded.*

The Reader is at liberty to to make what reflections hereupon he pleases. We shall only take notice in the close of this Article, that tho the Multitude were grosly bigotted to this Superstition, yet there wanted not those among the *Pagans* that saw thro the cheat, and knew it to be an artifice by which the Priests subsisted. This apparently was the sense of *Philemon* in *Philostratus*, who dreaming, that *Esculapius* told him, that he must forbear drinking water if he wou'd be cur'd of the *Gout*, cried out as he wak'd, as if he had spoke to the God, *and what wou'd you have prescrib'd if you had had an Ox in cure.*

We need but observe how *Aristophanes* ridicules these Priests, and even their God himself. In his first Comedy he introduces a Servant saying; *The Priest of* Esculapius *having put out the lights, bid us all go to sleep, saying, that if any one heard a rustling, that he should not stir, for 'twas a sign of the approach of the God; so we all laid our selves quietly down. I, for my part,* says the Slave, *cou'd not sleep a wink for the smell of a Mess of Soup, which an old Fellow had near me, and which assaulted my Nose most furiously. Being therefore very desirous to remove*

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the offence, I lifted my head softly up, and perceiv'd the Priest clearing the Sacred Table of the Cakes and Figs, and making the tour about the several Altars, to see that nothing was left, and stuffing whatever he found into a Wallet, I fancy'd it a very pious action, and began in imitation to draw towards the Soup-dish. Then he, to whom the Slave made the relation, asking, *if, being about such an action, he was not afraid of the God?* He Answers, *that he was really in some fear, but it was, lest he shou'd get at the dish before him; for* says he, *I found already by the Priest what game he'd be at.* Presently after he salutes *Esculapius* by a very (*f*) homely name.

(*f*) Σκατοφάγος, Merdivorus.

But it will perhaps be objected, that *Aristophanes* was an Atheist; as well as he whom *Cicero* makes to say, *that the sick were more beholding to* Hippocrates, *than* Esculapius. In the same rank they wou'd put the (*g*) * Prince that cut off *Esculapius* of *Epidaurus* his golden beard, saying, that 'twas an absurd thing, that the Son shou'd have such a long beard, and the Father, (*viz.*) *Apollo*, (who was always represented as a young man) *shou'd have none.*

(*g*) Dionysius, *Tyrant of* Syracuse. * *He robb'd the same God of a golden Table at* Syracuse, *drinking first to him the* Poculum boni Dæmonis; *then ordering the Table to be taken away, jesting upon the ancient custom of removing the Table.*

CHAP.

CHAP. XXIV.

Japis, Linus, Orpheus, Musæus, *and* Homer, *Inventors of Physick, or some of the ancientest Physicians.*

THis may suffice on this subject. Let us now return to the time wherein *Esculapius* liv'd, and see what pass'd then, or presently after in relation to Physick. We have already spoken of the Heroes his contemporaries, the disciples of *Chiron*, as likewise of his Sons.

The next we meet with after them, is *Japis*, whom *Virgil** introduces dressing *Eneas*'s wounds, and says of him, that being very much belov'd by *Apollo*, he offer'd to teach *him Augury, to play on the Harp, and to draw the Bow* well; * but that he rather chose to be able to prolong his *dying Father*'s Life, to learn the vertues of herbs, and to cure distempers, (which *Virgil* calls a mute Art) tho less glorious for him.

* Scire potestates herbarum, usumque medendi Maluit, & mutas agitare inglorius artes. Æneid. lib. xii. *Notwithstanding the several conjectures advanc'd by the Commentators, this passage seems yet sufficiently obscure.* De la Cerda *thinks the words* Mutas artes *to be directly meant of the Sect of Physicians that distinguish themselves by the name of Empiricks, who putting themselves only upon Fact and Experience, had no occasion to talk in their Profession; and that* Japix *is call'd inglorious, because those of that Sect, rejecting all reasoning in their art, became scandalously ignorant of Letters, or because the Physicians at* Rome *in* Virgil's *time were generally Slaves. But neither of these conjectures can be good. First, because the Sect of the Empericks had no being till several ages after the time of* Japix. *Secondly, because in the time of* Japix, *who by* Virgil's *account of him, must have been coævous at least to the Sons of* Esculapius, *Physick was no contemptible or inglorious art, since it procur'd to its Professors while living the highest veneration, and after death divine honours. See the preceeding part of this History.*

What our Author here advances seems better grounded, but the same objection lies against that likewise, it not being an art of small fame or repu-

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tation, since it made those that had any skill in it to pass for somewhat above humane condition.

I suppose this word mutas *to be oppos'd to* Citharam *the Harp which* Apollo *gave him, by which the Poet not only meant Musick, but Poetry also, for which it is frequently put; and that by the word* inglorius *he means no more than unambitious; as one that for the practice of Physick neglected those other Gifts, which the Poet, as such, was oblig'd to prefer before it. For this reason he calls Physick* Ars Muta, *in opposition to Poetry and Musick, which were properly* Vocales.

The Commentators upon him have been very much perplext to know, why he calls Physick so. Had Physick been in the time of *Eneas*, or even of *Virgil*, upon the foot it now is, it had been a very improper Epithet. But we may see by the method *Esculapius*, and his Sons took, that they left their cures to speak for 'em. In *Virgil*'s time the case was alter'd, and they reason'd too much. I suppose the word *mutas* to relate rather to *inglorius*; and that *Virgil* wou'd thereby insinuate, that Physick was an Art that made no great noise in the world, and brought its Professor's no great glory; especially compar'd with Musick, and those other Arts, that qualified 'em for entring the Lists, and being crown'd in their Publick Games, which was the highest honour they cou'd antiently aspire to. The same may be said of *Augury*, which rais'd those that profes's'd it to a great heighth. We find nothing more concerning *Japis*.

Linus, one of the antientest Poets known, having written of *Fruits* and *Trees*, is likewise rankt among the Physicians. He is pretended by some to have taught *Orpheus*, and to have been no less a *Musician* than he.

* *Orpheus* is so well known, that we shall not amuse our selves with the Fables concern-

* *Why our Author postpones* Linus *and* Orpherus *to* Japis *I can't imagine, since they were, according to all accounts, contemporaries to* Hercules *and* Aristæus, *and flouriſh'd* 100 *years before the War of* Troy. Pausan. lib. 9. Tzetzes Hist. 399. Chil. xii. Virg. Georg. lib. 4.

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ing him. The *Greeks* believ'd him to have been of *Thrace*, and give him a character very like that of *Hermes Trismegistus*, that is, for an universal Man. What is reported of his *Musick* is well known. But what is more material to our History, is, that they look'd upon him, not only as (*b*) a *Physician*, but as the *Inventor of Physick*, as one that first found the means of *appeasing the anger of the Gods*, and the manner of *expiating crimes*.

(*b*) Pausan. Bæot.

There are yet some pieces of Poetry which bear his name, out of which we have already cited some (*c*) passages relating to the vertues of certain Simples, and the cure of certain Distempers. But these pieces have been a long time esteem'd spurious, tho they be very antient; for they were ascrib'd to him even in the time of *Cicero*, who says one *Cercops* was the Authour.

(*c*) *See the Chapter of Mercury.*

Pliny observes, (*d*) *that* Orpheus *first wrote of Plants any thing curious*, or *something too curious*. For the *Latin* word signifies either. This may be construed of the exactness of *Orpheus*'s work upon that subject. But *Pliny* elsewhere shews that by *curiosity* he there meant *vanity*, or *superstition*, to which the Genius of the Antient Times was extreamly inclin'd; and we are inform'd by (*e*) another, that *Orpheus* pass'd for a great *Magician*.

(*d*) Primus omnium, quos memoria novit, Orpheus, curiosus de herbis aliqua prodidit. lib. 25. Cap. 2.

(*e*) Pausan. Eliac.

(*f*) *Galen* likewise mentions an *Orpheus*, to whom he gives the surname of *Theologus*, who wrote of the manner of compounding divers *Poisons*. This surname seems to point out the *Orpheus*, whose History we are upon, whether these Books were truly his, or, which is more likely, father'd falsly upon him.

(*f*) De Antidot. lib. 2. c. 7.

* Others have written that *Orpheus* was an (*g*) *Egyptian*, and in all appearance he was older than the *Greeks* imagin.

(*g*) Pausan. Eliac. posterior.

* Pausanias, *amongst other inventions, ascribes the invention of Remedies for Diseases, and of certain Rites of Worship to him. But 'tis probable these Remedies were no other*

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than Charms, or superstitious Lustrations, and not such as acted by natural means; he being as has been observ'd reputed a Magician by the Antients, and amongst the rest by Pausanias. Vide Bæotic.

Musæus, another antient Poet, is suppos'd to have been his Scholar. (*h*) *Aristophanes* ascribes to him the *teaching men remedies for distempers. Pliny* joyns him with *Orpheus* for the knowledge of Plants, but makes him the later Writer. But *Pausanias* maintains, that those pieces which are imputed to *Musæus*, are the works of one *Onomacritus*.

(*h*) Ranæ act. IV. scen. ii.

Homer having the reputation of having laid down rules in all the principal Arts, and in all the Sciences, cou'd not fail of being dubb'd a Physician. First, he was thought to understand *Surgery*, because he specifies the chief particulars of the method of dressing Wounds, as drawing out the heads of Arrows, or Darts lodg'd in the Flesh by means of Incision, to stop the bleeding, to wash and cleanse the Wound, and to apply Powders, or Med'cines, that ease pain. He was suppos'd likewise to be skill'd in *Anatomy*, because he spake of most parts of the Body. So he is complemented with the knowledge of *Plants*, for the mention of *Moly*, which serv'd against enchantments, of the leaves of * *Savin*, which cause Barrenness, and some others. We have already taken notice of his knowledge of *Nepenthe*, of which, a

* Homer often mentions the manner of dressing and curing Wounds, but seldom the means, yet we may guess by his Potions of Pramnian Wine, Goats Milk, Cheese, Barley-meal, &c. at his skill in Physick, the absurdity of which composition, especially in the case wherein 'tis prescrib'd, has already been objected to Machaon. As for the Moly and Nepenthe, they being Fabulous Med'cines, are not to be insisted upon. The mention of the Leaves of Savin seem indeed to give some Countenance to their Opinion, who hold, that he understood Physick. But even in the use of that he is mistaken; for Savin will not cause Sterility, tho it too often procures abortion. As for the Plague's ceasing upon the ninth day, I suppose it rather to have relation to the Magical Whimsies of those times than any natural Observation or suppos'd.

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word or two in the following Chapter. They make him descant upon divers Medical Maxims, as when he observes that the plague ceased upon the *Ninth day*, they suppose an allusion to the opinion of those Physicians that hold that diseases terminate naturally upon *odd days*. He gives likewise directions for health, or for the cure of certain diseases, as when he introduces *Thetis* advising her Son *Achilles to visit the Women*, to draw him out of his *Melancholy*.

CHAP. XXX.

Diana, Latona, Pallas, Cybele, Angitia, Medea, Circe, Polydamna, Agameda, *or* Perimeda, Helena; *and* Oenone.

Goddesses, or Heroines that contributed to the invention of Physick; or were at least of the number of those, who had the earliest knowledge of that Art.

THe Women likewise put in for a share in the honour of inventing Physick, or some particular Med'cines at least. *Diana* appears at their head, and claims the invention of some Herbs, of which number *Artemisia*, which (*a*) bears her name makes one; and some add (*b*) that she taught *Chiron* the Centaur the use of it; tho others attribute the discovery of this plant to *Artemisia* Queen of *Caria*, of whom more hereafter.

(*a*) Artemis.
(*b*) Apulei. Cels. de Virib. Herb. cap. 13.

It is likewise inferr'd, that *Diana* understood Physick, from *Homer*'s introducing her dressing the wounds of *Eneas*; besides 'twas natural for her to know something of an Art, whereof *Apollo* her Brother was so great a Master. *La-*

Latona her Mother is allow'd some skill likewise for the same reason; and *Homer* joyns her with *Diana* in the cure of *Eneas*.

Pallas, likewise is honour'd with the discovery of some Plants, one of which is *Parthenium* or *Feverfew*, an herb of great use to *Virgins*, as *Pallas* was. *Ovid* (*c*) advises the Physitians to sacrifice her, that she may favour 'em with her assistance; and there was at *Athens* a statue of *Pallas* with the surname of (*d*) *Hygiæa*, erected by the order of (*e*) *Pericles*, to whom she reveal'd the afore-mentioned herb in a dream, as a remedy for one of his Slaves, who had got a Fall from the top of a Temple. She was likewise surnam'd (*f*) *Sotera*.

(*g*) *Cybele*, Mother of the Gods, had likewise the reputation of Teaching remedies for the *Diseases of little Children*.

Angitia Daughter of *Æta*, King of *Colchis*, (*h*) was the first that discover'd *Poisonous Plants*, or *Poisons drawn from Plants*. Of her the *Marsi*, a People of *Italy* learnt to *charm Serpents*. She was otherwise called *Angerona*. We find at least an old (*i*) Inscription, wherein this name is joyn'd to *Angitia*, without any point intermediate. (*k*) Some think she was call'd *Angerona*, because the *Romans*, being epidemically afflicted with the *Angina*, or *Quinsy*, were delivered by means of vows made to her. *Verrius Flaccus* gives a different reason for it.

Some make *Angitia* Daughter of the the Sun, and the same with *Medea*; who according to others was her Sister. This latter liv'd in the time of the Heroes *Chiron*'s Pupils, and her adventures are pretty well known. (*l*) What she did was so surprizing, that all the World believed her to be an Enchantress. 'Twas said of her, that she made old Folks young again. The ground of which was this, that she had a secret, that *dyed white hair black*. She was the first that advis'd the use of *hot Baths*, to make the Body supple, and to cure divers distempers; which

(*c*) Fastor. lib. 3.

(*d*) *Health.*

(*e*) Plutarch. in vitâ Pericl.

(*f*) *Preserver, Saviour.*

(*g*) Diodor. sic. lib. 4.

(*h*) Sil. Ital. l. 8.

(*i*) Reines. Inscript. 138. Class. 1.

(*k*) Macrob. lib. 1. Cap. 10.

(*l*) Palæphat. Fab. lib. 1.

which gave occasion to the People, who saw the preparation of Caldrons, Water, and Fuel, and cou'd not guess at the use of 'em, to report, that she boil'd Men. Old *Pelias*, notwithstanding his great Age, making tryal of this new Method, and losing his Life by the experiment, confirm'd the Fable.

(*m*) There are yet others who agree, that *Medea* was no *Sorceress*, but they give another account of the matter, they say, that *she made the most tender, effeminate bodies lusty and vigorous, by teaching em the use of certain exercises, which made those that saw the change say, that she boiled their Flesh to make 'em young.*

(*m*) Diogen. apud Stobæum.

Diodorus tells us further, that she cur'd by means of herbs the wounds of *Jason*, *Laertes*, *Atalanta*, and the *Thespiades*.

Circe, a third Sister of *Medea*, and *Angitia*, is no less famous. Her skill in herbs got her likewise the reputation of an *Enchantress*, as well as *Medea*. *Diodorus* tells us, that *Circe* knew abundance of Plants good against Poison. She gave her name to that, which is called * *Circæa*. (*n*) some Authors say; that she had a Son call'd *Marsus*, from whom the *Marsi* were descended. Whatever she were the (*o*) *Circæans* lookt upon her as their Patroness, and paid a religious worship to her. Those, that wou'd be more particularly informed, why *Circe* was reputed a Magician by the *Greeks*, and that part of *Latium*, where she settled for the Country of *Poisons*, and *Enchantments*, may consult *Monsieur Bochart's Phaleg*.

* *Enchanters Night Shade.*

(*n*) Aulus Gellius lib. 16. Cap. 2. Solin. Cap. 8.

(*o*) Cicero de Nat. Deor. lib. 3.

Polydamna, Wife to *Thon*, an *Egyptian*, is also of the number of those that understood Physick, having had skill in the use of divers remedies of the product of her own Country, as *Homer* observes. We shall speak of some of 'em under the head of *Helen*, who follows by and by.

The same Poet certifies for *Agameda* Wife of *Mulius*, *that she knew all the Med'cines, that the Earth yielded*, (*p*) she was also call'd *Perimeda*,

(*p*) Propert. lib. 2. Eleg. 2. Schol. in Theocrit.

(q) some think her the same person, that *Homer* calls in another place *Hecameda*, that was't *Machaon*'s wounds with warm Water.

Helen, the beauteous *Greek*, so famous in Story, no less deserves a place here for her knowledge of the Med'cine, which *Homer* calls *Nepenthe*, which she had of *Polydamna*. This Med'cine as the Etymology of the (r) name shews, was so admirable, that it *eas'd all Griefs, and all Anger*; and caus'd 'em to *forget all misfortunes*. A man cou'd not *weep*, says the Poet, the day that he tasted it, tho he had lost his Father, or Mother, or the dearest Friend in the World The properties of *Nepenthe* agree very well with those of *Opium*; the only difficulty is, that *Helen* mixt it with the Wine, she gave *Menelaus*'s Guests to make 'em more gay, and not to stupify 'em. To this we may answer, that *Opium* has either of those effects, on those, that are very much used to it; and what is observable is this, that wonderful Drug comes from the same Country from whence *Helen* had her *Nepenthe*, that is *Egypt*.

Oenone, Rival to the precedent, was no less skilful then she. (s) *Apollo*, says she, *himself taught me Physick, and I know all the medical Roots, and Herbs in the World.*

(q) Tiraquel. de Nobil.

(r) *From the Particle νε and πένθος*, dolor.

(s) *Ipse ratus dignam medicas mihi tradidit artes,*
Admisitque meas ad sua dona manus.
Quæcunque herba potens ad opem radixque medendi
Utilis in toto nascitur orbe, mea est.
Me miseram quod amor non est medicabilis herbis.
Destituor, prudens artis, ab arte mea.

Epist. ad Parid.

We have already taken notice of some other Women, as the Daughters of *Hercules* and *Chiron*, the Wife, and Daughters of *Esculapius*, who were of this number likewise; and we shall have occasion to mention more hereafter.

CHAP.

CHAP. XXXI.

Athotis, Thoſothrus, Jachen, *and* Solomon.

Antient Kings and Prieſts, that practis'd Phyſick.

BEfore we examine the Progreſs of this Art, after the Siege of *Troy*, to which the *Grecian Eſculapius* brings us, and with which we cloſe the firſt *Epocha* of this hiſtory; we are oblig'd to re-aſcend a little, and return into *Egypt*, the Country of the firſt *Eſculapius*.

* We find there one *Athotis*,, ſecond King of the firſt Dynaſty of the *Thinites*, who, according to *Manetho*, was very skilful in Phyſick, and wrote himſelf ſome treatiſes of *Anatomy*. The ſame Author joins with him one *Thoſothrus*, a King of the third Dynaſty, no leſs expert.

*Scaliger. Can' Iſagog. p. 222.

(*t*) The cuſtom of embalming their dead in uſe among the *Egyptians*, gave 'em more conſtenience of learning *Anatomy*, than the *Greeks* had, who not daring to touch dead Bodies, cou'd only inform themſelves by diſſecting of Brutes, or when chance preſented to 'em unhappy wretches, whoſe wounds were large enough to diſcover their Bowels.

(*t*) Galen. Introduct. ſeu Medic.

Theſe Kings undoubtedly imitated their Predeceſſor (*u*) *Oſiris*, who is ſaid to have invented. In this Country, the great Men were ſo far from thinking this Art any diminution to their honour, that they engroſs'd it wholly to themſelves, forbididing under great penalties any of the People to preſume to meddle therein, under their Kings, Prieſts, and Grandees, to whom it was permitted. (*x*) *Elian* ſays the ſame of the antient *Greece*, that none but Princes practis'd Phyſick, meaning unqueſtio-

(*u*) *See the Chapt. of* Oſyris.

(*w*) Vide Strabon.

(*x*) Hiſt. animal. lib. 2. c. 18

nably the Princes, and Heroes before-mention'd.

Jachen, was undoubtedly of no less quality. He was, says *Suidas*, a favourite of the Gods, and very useful to Society, who lived in the time of *Senyes* King of *Egypt*, and who wrote very well of remedies drawn from *Amulets*, and *Charms*. *Jachen*, adds he, was very dextrous at curing diseases, and cou'd stop the course of the *Plague*, and temper the sultry heat of the *Dog-star*; for this a magnificent Tomb was rais'd to him, whither the Priests repaired in all *Epidemical* Distempers, and after the usual Sacrifices, took *Fire* from his Altar, with which they kindled Piles prepared in several parts of the City, and thereby purg'd the Air of the Infection, and stopt the progress of the distemper. When this King, and Physician liv'd is uncertain, but they were apparently very antient.

In imitation of the Kings of *Egypt*, their Neighbours the Kings of *Judea* apply'd themselves sometimes to the study of *Philosophy* and *Medcine*; witness their great King *Solomon*, of whom the *Scripture* says; that *he wrote five thousand Canticles, and pronounced three thousand Proverbs; that he knew from the Cedar of* Libanus *to the Hyssop that grows upon the Wall, and that he wrote of Insects, of Fishes, of Birds, and all other animals.*

(y) Lib. 8. c. 2. (y) *Josephus* enlarging upon this, says, *that God endued this Prince with such understanding and wisdom, that no other thro all antiquity was comparable to him, that he surpass'd abundantly the greatest, and most celebrated* Egyptians. *He composed*, adds he, *five thousand Books of Songs and Verses, and three thousand of Parables; he wrote of natural history from the Hyssop to the Cedar, and continued it thro all Animals, as well Birds, as Fishes, and those that live upon the Earth. For God had given him a perfect knowledge of their Natures, which he exercised in making Medcines for the benefit of Men, among which were some, that*

that had the vertue of casting out Devils, *so effectually that they dar'd not to return.*

This way of casting 'em out, is yet much in use with our Nation, and I have seen one Eleazar, *a Jew, in presence of the Emperor* Vespasian, *his Sons, Captains, and Souldiers, dispossess divers. He hung at the nose of the* Man possessed *a* Ring *in which was set a* Root, *which Solomon us'd* to that purpose, *which as soon as the* Devil *smelt, he threw the* Dæmoniack *to the ground, and quitted him. He repeated afterwards certain* words, *which* Solomon *left written, and in his name forbad him to return. But to show the effect of his charm more evidently, he filled a Pitcher of Water, and commanded the Devil to throw it down, to demonstrate by that Sign, that he had quitted the possessed, which the Devil obeyed. I thought my self oblig'd,* says the Author, *to make this relation, that no one might doubt the extraordinary knowledge, which God of his special Grace gave to* Solomon.

(z) The *Rabbies* say, that *Ezechias* suppress'd those Books of *Solomon, because abundance put more trust in the power of the Herbs, than of God.* * The Book call'd *Clavicula Solomonis*, which is said to be an imaginary Book, yet is much sought after by those, that are inquisitive after Magick, supposes him to have written upon that subject. Sufficient Apology, has been made for him; but this passage of *Josephus*, shews that the Jews were strongly possessed with the opinion, that *Solomon* used *Superstitious* remedies in the cure of diseases, as the *reciting certain words*, and applying a Ring, which was a sort of *Amulet*, as we have before taken notice. It may perhaps be urg'd, that tis not impossible, that God shou'd have communicated this knowledge to *Solomon*; but we find no examples of of any such cures in *Holy Writ*, and the *words* which the *Prophets* and *Apostles* pronounc'd on the like occasions, were only to signify their Commission, and Power received from God to cure all diseases; as *In the name of God*, or *of Jesus*.

(z) Vide Iib. Zeron. Hamor.

* Trithemius *mentions besides this three other Books of Magick* Liber Lamene. 2. Pentaculor. liber. 3. De Officiis Spirituum. Albertus magnus *five more*, 1. Liber Almadal. 2. Liber novem annulorum. 3. De novem Candariis. 4. De tribus figuris Spirituum. 5. De Sigillis ad Dæmoniacos, *and several others, which are all deservedly rejected as spurious.*

Jesus Christ be thou healed. If they employ'd any matter, or made any application, it was of things common, and well known without any manner of ceremony, that might savour of superstition, like the application of the *Ring*, and *Root*, before spoken of. If *Solomon* did really stuff his Books with such remedies, he had 'em not from Revelation, as *Josephus* wou'd insinuate, but from the correspondence he held with the learned Men of *Egypt*. This Prince liv'd about a hundred and seventy years after the Siege of *Troy*.

I had forgot another argument of *Solomon*'s knowledge of Physick, or at least of the constitution of a human Body, which is drawn from the following words of the 12th Chapter of *Ecclesiastes*.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor thy years draw nigh, when thou shalt say, I have no pleasure in them. While the Sun or the Light or the Stars be not darkned, nor the Clouds return after the Rain. In the day when the keepers of the House shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the Windows be darkned; and the doors shall be shut in the Streets, when the sound of the grinding is low, and he shall rise up at the voice of the Bird, and all the Daughters of Musick shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the Almond Tree shall flourish, and the Grashopper shall be a burthen, and desire shall fail, because man goeth to his long home, and the mourners go about the Streets; or ever the Silver cord be loosed, or the Golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern. Then shall the dust return to the earth as it was: and the Spirit shall return unto God, who gave it.

'Tis easy to find that this is a description of old age, managed after the oriental manner, and

and of the several inconveniences that attend it, till they at last are terminated by Death, or the dissolution of the humane Body. The *Sun*, the *Light*, the *Moon*, and the *Stars*, denote the *Wit*, the *Judgment*, the *Memory*, and the other *faculties* of the *Soul* which daily decay in old men. The *Clouds* and the *Rain* are *Catharr* s and *Defluxions*, familiar to this Age. The *Keepers* of the House, and the *Strong men* are the *Sences*, the *Muscles*, and the *Tendons*. The *Grinders* signify the *Teeth*. Those that *look out of the Windows* are the *Eyes*. The *Doors shut in the Streets* and the *sound of grinding* become *low*, signify the mouth which opens with pain to speak, and the necessity of eating slowly and without noise. The *voice* of the *Bird* denotes the morning, which is the time when old men get up, because they cannot sleep. The *Daughters of Musick* that are *brought low*, signify that men leave off *Singing* at that age, and have no relish of *Arts* or *Sciences*. The fear and trembling of ancient persons, and their difficulty of going, is represented by what follows immediately after. The *flourishing Almond tree* is white hair. The *Grashopper* being *a burthen* is the body, which from a light and slender one, as it was before, is become gross and heavy. To conclude, the *long home* is the *grave*, and those that *go about the streets* are the mourning men or women that made a trade of waiting upon burials.

The rest of the Emblem or Enigm is more difficult to explain. To succeed in such an attempt, a man ought to have the very same Idea of the parts of the body, as *Solomon* had. This is certain, that the sacred Author designed under these hidden terms to show the dissolution of our principal organs, and this is all we can pretend to know. As for what has been written of the *Silver cord*, which some interpret to be the *Arteries*, or the *Spinal Marrow*; of the *golden Bowl*, which some take to be the the *membranes of the Brain*, the *Liver*, or the *Heart*; of the

Pitcher, which signifies the *Skull*, and the *Wheel* that denotes the *Lungs*; all this, I say, is but a bare conjecture that has no solid foundation.

Perhaps there may be something in the writings of the *Rabbies*, that may help to interpret this passage. But if there is, I know nothing of it, and leave is to others to find it out that understand them. To these curious Gentlemen I likewise leave every thing else relating to Physick which it to be found in the Books of the *Jewish* writers. The informations we receive from this quarter are but very inconsiderable, if all the rest be of a piece, with the ridiculous Fable of the bone, call'd *Luz*, which according to them is found in the Back-bone, which is the Root, and as it were the Basis of the whole frame of the human Body; so that the Heart, the Liver, the Brains, and the Genitals derive their original from this miraculous bone, which has this virtue or priviledge besides that it cannot be burnt, nor grownd, nor broke to pieces, but continues still the same, being as it were the bud of the Resurrection from which the whole Body of the animal shall shoot again, as Plants from their Seeds.

Rilanus, from whom I have borrow'd this passage, adds, that the *Rabbies* reckon'd two hundred forty eight bones, and three hundred sixty five veins or ligaments in a man's body. Those that understand Anatomy will langh at this, but as little skill as these Doctors show in this Science, 'tis probable that they were not much better verst in it, in the time of *Solomon*, or those *Ægyptian* Kings, whom we mention in the beginning of this Chapter. Their Superstition was no less then, than when the Rabbies flourish'd, who palm'd an infinite number of Fables upon the world, as the account we have given of the Physick of these ancient times sufficiently testifies.

THE

THE HISTORY OF Physick.

PART I.

BOOK II.

By Mr. *BROWN*.

CHAP. I.

Of what happen'd to this Art from the time of the Trojan *War, to that of* Peloponnesus.

WE have hitherto set down almost every thing, that the earliest times of antiquity furnish us with, relating to Physick. If the Reader is surpriz'd to see the account so uncertain and mixt with Fables, to the time of the *Trojan* War,

War, he will have more reason to be so, when he is inform'd that even after this period, if we may believe *Pliny*, (*a*) *Physick lay buried in a most profound darkness, till the* Peloponnesian *War broke out, when* Hippocrates *as it were reviv'd it, and brought it to light.*

'Tis at least the space of seven hundred years, from the first of these Wars down to the second. *Celsus* does not descend altogether so low as *Pliny*; but we want only about fourscore years, which distance of time there is between *Pythagoras* and *Hippocrates*, the first having liv'd in the lxth *Olympiad*, and the second in the lxxxth. Behold now after what manner he speaks of the latter.

(*b*) After those whom I have mentioned (that is to say, the Sons of *Æsculapius*) there was no person of reputation that practis'd Physick, till such time as men began to apply themselves more earnestly to the study of learning, which being as prejudicial to the body, as it is serviceable to the mind, it so fell out, that those who pursu'd it with the greatest application, having destroy'd their health with the perpetual Meditations, and Watchings, had more occasion for Physick than other Men. For this reason the science of healing Maladies was at first consider'd as a branch of Philosophy, so that we may justly affirm that Physick and Philosophy were born together. This is the true cause why we find several of the ancient Philosophers very well skill'd in Physick, among whom we may reckon *Pythagoras*, *Empedocles*, and *Democritus*, as the most considerable.

What this Author says here, *viz.* that Physick and Philosophy began together, is only pursuant to what he had advanc'd before, and we have already observ'd, *that all the* Physick of the Sons of *Esculapius* and of their contemporaries, wholly consisted in healing of wounds.

(*a*) Sequentia ejus, (Medicina a Trojanis temporibus) mirum dictu, in nocte densissimâ latuere, usq; ad Peloponnesiacum bellum. Tunc eam in lucem revocavit Hippocrates. lib. 19. Cap. 1.

(*b*) Cels. Præfat.

If

If we must assign a reason for this great Vacuum which these Authors remark to have happen'd here in the History of Physick, we may say that the knowledge of those that practic'd it during this interval, being shut up within the narrow bounds of Empiricism, men were content with knowing a few Remedies, which experience had shown to be proper for certain Diseases, without reasoning either upon the cause of the illness, or the operation of the remedies, so that these remedies being handed down from Father to Son, and never going out of the Family, there was no necessity to write upon this subject.

This being supposed, we are not to wonder that since these Physicians did not make themselves known by their writings, which is one of the surest ways of preserving our memories, their names are buried in oblivion. Another reason, no less forcible than the former, is this, that those who succeeded *Æsculapius* and his Son, how great soever their skill and experience might be, lived in a fabulous age, and having no opportunity to assist at so celebrated a Siege as that of *Troy*, they wanted a *Homer* to immortalize their names.

Vixere fortes ante Agamemnona
Multi, &c.

One might however have expected that the Historians wou'd have done what we cou'd not hope from the Poets, but the History of these times is generally so confus'd and defective, that the Physicians are not the only persons that have reason to complain of it. We don't certainly know when *Homer* liv'd, but much less the place where he was born.

Therefore tho we shou'd allow with *Celsus*, that during this space of time, there was no Physicians of any note, whose memory is preserv'd down to us, we ought not to impute it to them, but

but to the Age wherein they lived, and it does not follow that Medicine was not cultivated before his time, whom he supposes to be the restorer of it.

Isidore of *Sevil* more clearly discusses this question. *Apollo* passes among the *Greeks*, says he, for the author and inventor of Physick. His Son *Æsculapius* improv'd this Art, or at least had the reputation of doing it, but being kill'd by a Thunderbolt, 'tis said that ever since that Physick was forbidden, and that the art perish'd at the same moment with its Author; having been conceal'd or bury'd for almost 500 years, till the Reign of *Artaxerxes* King of *Persia*, when *Hippocrates* the Son of *Asclepius* of the Isle of *Co*, discover'd it again to the world.

If we were to believe the account this Author gives us, the reason of the interruption of Physick is evident enough. After *Esculapius*'s death, no mention was made of this Art till the time of *Hippocrates*; but in all appearance he was but ill inform'd of what happen'd during that period he sets down, as he was of the true name of the Father of *Hippocrates*, whom he calls *Asclepius* by a gross mistake, imagining, I suppose, that he was call'd *Asclepiades*, by the same Analogy that *Homer* calls *Achilles Peleiades*, because *Hippocrates* was the Son of *Asclepius*, just as *Achilles* was of *Peleus*: Whereas in truth, the name of *Asclepiades* belong'd in common to all the posterity of *Esculapius*, whom the *Greeks* call *Asclepius*. What *Isidore* adds immediately after, about the three Sects of Physick, is argument enough that he had taken no great pains to inform himself sufficiently in this matter.

CHAP.

CHAP. II.

Of the Aſclepiadæ, *and the Schools which they erected.*

THE deſcendants of *Æſculapius*, who are call'd *Aſclepiadæ*, have been believed to preſerve this Art in their family without interruption. We ſhould be able to ſay ſomething more particularly to this point, if the writings of *Eratoſthenes*, *Pherecides*, *Apollodorus*, *Arius* of *Tarſus*, and *Polyanthus* of *Cyrene* were now extant, who took care to compoſe the hiſtory of theſe Succeſſors of *Eſculapius*. But altho the Works of theſe Authors are loſt, yet the names of ſome of the *Aſclepiadæ* are ſtill preſerv'd, as appears by the liſt of the predeceſſors of *Hippocrates*, who call'd himſelf the ſeventeenth in order of deſcent from *Eſculapius*.

(*a*) The Genealogy of this Phyſician is ſtill remaining in the following manner. *Hippocrates*, of whom we ſhall ſpeak hereafter, was the Son of *Heraclides*, who was the Son of another *Hippocrates*, the Son of *Gnoſidicus*; the Son of *Nebrus*; the Son of *Soſtratus* the third; the Son of *Theodore* the ſecond; the Son of *Criſamis* the ſecond; the Son of *Loſtratus* the ſecond; the Son of *Theodore* the firſt; the Son of *Criſamis* the firſt Son of *Cleomitides*; the Son of *Dardanus*; the Son of *Soſtratus* the firſt; the Son of *Hippolochus*; the Son of *Podalirius*; the Son of *Eſculapius*. *Stephanus Byzantinus* beſtows two Sons more upon *Gnoſidicus*, beſides him already mention'd; the firſt of theſe two was call'd *Ænius*, and the ſecond *Podalirius*.

(*a*) Epiſt. Pæti ad Artaxerxem.

It may be ſaid, perhaps, that this Genealogy is fabulous; but ſuppoſing ſome miſtake or interpolation in this ſucceſſion of the *Aſclepiadæ*, 'tis at leaſt certain that there were ſeveral branches of the Family of *Eſculapius*, beſides that

that from which *Hippocrates* was descended, which latter was distinguish'd by the surname of *Asclepiadæ Nebrides*, which was given it for the sake of one *Nebrus*, who was very famous for his great skill in Physick, and to whom the Priestess of *Apollo* gave a very advantageous character, according to the Author's observation, whom we cited last. We shall take occasion to say something hereafter of *Gnosidicus*, *Heraclides*, and the other *Hippocrates*, in the following Book. As for those that came before them, we ingenuously own that we know nothing of them.

CHAP. III.

Of the several branches of the Asclepiadæ, *and the three different Schools which they erected.*

AS we have already observ'd, there were other branches of the *Asclepiadæ*, that were dispersed in several places. (*a*) We find mention of three celebrated Schools erected by them; the first was that of *Rhodes*, which happen'd to fail first by the failing of this branch of the Successors of *Esculapius*, which seems to have fallen out a long while before *Hippocrates*, since he does not speak of it, as he does of that of *Cnidus*, which was the third, and that of *Co* the second. These two last flourished at the same time as as the School of *Italy*, wherein were those Philosopher-Physicians of whom *Celsus* speaks, altho the *Grecian* Schools were more ancient. These three Schools, that were the only ones that made any figure, by a Spirit of Emulation perpetually contended among themselves, who shou'd make the greatest progress in Physick. However,

(*a*) Galen. method. med. lib. 1.

ever, *Galen* assigns the first place to that of *Co*, since it produc'd the greatest number of excellent disciples; that of *Cnidus* held the second rank, and that of *Italy* the third.

Herodotus also makes mention of a School of Physicians that was in *Cyrene*, where, as we have taken notice already, there was a Temple of *Esculapius*, whose worship was different from that of the *Grecians*. From whence it may be conjectur'd, that there were likewise *Asclepiade* of another sort.

The same (*a*) Historian mentions likewise another School of Physick, that was at *Crotona*, the Country of *Democedes* a famous Physician, contemporary with *Pythagoras*, which Physician, as *Herodotus* informs us, being ejected out of his City, by the severity of his Father *Calliphon*, came first to *Ægina*, and afterwards to *Athens*, where he liv'd in great repute. From thence he went to *Samos*, where he had an opportunity to heal *Polycrates*, the King of that Island of a troublesom distemper, which was worth him two talents of Gold. Some time after this, being taken prisoner by the *Persians*, he conceal'd his profession, but upon a discovery was oblig'd to undertake the cure of *Darius* who had dislocated his Foot, and of his Q. *Atossa*, who had a Cancer in her Breast. This Historian adds, that *Democedes* succeeding in these two cures, obtain'd so great a reputa- with the King, that he made him dine at his own Table; however he cou'd not be induc'd to take up his abode there, for finding an opportunity to return to *Greece*, under the disguise of a Spy, he perform'd it accordingly, despising all the Honours that were shown him in *Persia*, and putting a trick upon those that had given him this Commission. After this he married, and took to Wife a Daughter of the famous *Milo* his Countryman.

(*a*) lib. 3.

CHAP.

CHAP. IV.

Of the School of Cnidus *in particular.*

WE know no other particulars of the Physick of *Democedes*, nor of that of *Crotona*. Neither have we better Memoirs of the School of *Rhodes*. As for that of *Cnidus*, we may judge of the method of was followed there by some fragments still extant in *Hippocrates*. (*a*) *Those*, says this Author, *who compiled the* Cnidian *Sentences or Observations, have exactly observ'd all the Symptoms of every distemper*, and how some of them took them: in a word, all that any person, who knows nothing of Physick, wou'd write after he had inform'd himself by the Sick of all that they had suffer'd. *But*, continues he, *they have forgot* the greatest part of those things which a Physician ought to know without hearing the relation of the sick party.

(*a*) De ratione virtutis in acutis lib. 1.

The same Author has likewise observ'd, that the *Cnidians* used very few Medicaments, and that *Elaterium*, (which is a Purgative made of the juice of a wild Cucumber) Milk and Whey, were in a manner all the Med'cines they used.

We may inferr from what *Hippocrates* has said in this place, first that these Physicians contented themselves to make an exact ennumeration or description of the accidents that attend a distemper, without reasoning upon the *causes*, and tying themselves to the *prognostics*. In the second place we may gather that they us'd but a very small number of remedies, which themselves, and their predecessors had try'd. These two remarks are enough to let us see that the *Cnidians* were purely *Empirics*, or at least that their chief perfection was not that of exact reasoning.

They

They departed the fartheſt from this method, when they ventur'd to compare diſeaſes, or remedies together, which by them was call'd *Analogiſm.* *The* Cnidians, ſays Galen, *us'd to cure thoſe that had an abſceſs in their lungs, after this manner. Having obſerv'd that a Cough threw up all that lay upon the lungs*, they drew out the tongues of thoſe that were troubl'd with the above mention'd diſtemper; and endeavour'd to pour ſome drops of water down the *aſpera arteria*, on purpoſe to raiſe a violent Cough by theſe means, which wou'd make them diſcharge all the purulent matter in their Cheſt.

CHAP. V.

Of the Phyſicians of Cos. *Reflexions upon their Phyſick, and that of the* Cnidians.

AS for what relates to the Phyſitians of *Cos*, we may likewiſe aſſert, that if the *Coan prenotions*, that are to be fouud among the works of *Hippocrates*, are nothing but a collection of the Practitioners of *Cos*, as ſeveral perſons have believ'd, that they were none of the niceſt reaſoners, nay, we may ſay, that they did not take the leaſt care to give an account of their *Prognoſtics*.

From what has been ſaid it will appear, that it is not altogether true that *Pliny* and *Celſus* have advanc'd, *viz.* that we meet with nothing of the hiſtory of Phyſick in ſo long an interval, but much leſs that Phyſick and Philoſophy began together, as the latter aſſerts, unleſs he is to be underſtood about *Rational Phyſick*, that is to ſay, about that which is peculiarly employ'd in *finding out the hidden cauſes of diſ-*

eases, and assigning reasons for the operation of remedies; for 'tis certain, that this latter could not begin but with the study of Learning and the Sciences. It will be objected to me without question, that I have here forgotten to speak of a thing, for which the *Asclepiadæ* deserv'd most reputation, and which overthrows all that I have said about their manner of practice, which I maintain'd to be almost wholly empirical, *viz.* of their passing in the World for great Anatomists. 'Tis certain that *Galen* is of this opinion. *At that time*, says he, *that Physick*, was wholly confin'd within the family of the *Asclepiadæ*, the Fathers taught their Children Anatomy, and accustom'd them from their infancy to dissect Animals, so that this being handed down from Father to Son, it was needless to set down in writing, how every thing was done, since it was full as impossible for them to forget this, as the Alphabet which they learnt at the same time.

Several other passages we meet in this Author, by which we may see, that he really believ'd that the *Asclepiadæ* were perfectly well skill'd in Anatomy. But we may confront the authority of this Physician with that of the ancient Commentator upon *Plato*, who expresly says that the Philosopher *Alcmæon*, of whom we shall have occasion to talk in the following Chapter was the first that dissected any Animal; which destroys all that *Galen* has advanc'd about the *Asclepiadæ*, at least those of them that preceeded *Alcmæon*, with whom alone we are concern'd, here for as for those that follow'd him, they were either contemporaries with *Hippocrates*, or else came after him.

Tho we were destitute of the testimony of this Author, yet by the little progress, that was made in Anatony even in the time of *Hippocrates* himself, it seems at least probable, that men had examin'd the bodies of Animals but very superficially, which is remote enough from what

Galen

Galen asserts, that Anatomy was in its perfection in the time of the *Asclepiadæ*. And as for what he adds about a certain interval, which he pretends to have been between the most antient *Asclepiadæ* and *Hippocrates*, during which he would needs persuade us that Anatomy was neglected, the Reader will find in the Chapter of *Erasistratus*, what judgment he is to pass upon that matter.

I would not be supposed to affirm, that the *Asclepiadæ* had no manner of knowledge of the parts of bodies. It would be a great absurdity to maintain it, for without this knowledge they could neither practice Physick in general, nor Chirurgery in particular. Without doubt they knew very well, as for instance, the Bones, their Scituation, Figure, Articulation, and all that depends upon them; for otherwise they could not have set them when they were broken or dislocated. Neither could they be ignorant of the Scituation of the most considerable Vessels. It is likewise necessary, that they should understand where the Veins and Arteries lye, because they open'd and burnt them continually; for we have already observ'd in the Chapter of *Podalirius*, that these operations were very common even in the first age of Physick. Besides, it was highly requisite, that they should very well know the places where the profoundest Vessels meet, to avoid the loss of blood, when they made any incisions, or when they cut off any of the members. In short, they were oblig'd to know several places, where there were *Tendons* and *Ligaments*, and some considerable *Nerves*; altho they confounded these three different parts, and knew very little of the last, as we shall show hereafter. Besides this, they knew something in general of the chief Intestins, as the *Stomach*, the *Guts*, the *Liver*, the *Spleen*, the *Kidneys*, the *Bladder*, the *Matrix*, the *Diaphragm*, the *Heart*, the *Lungs*, the *Brain*; as well as the most sensible humours, such as the

Blood, Cholar, Melancholy, Flegm, the *Serosities,* or *Waters,* and all the different sort of excrements that proceed from several parts of our body.

It appears at first Sight, that the *Asclepiadæ,* cou'd not know all this without being *Anatomists,* or at least without having *dissected* Animals; but 'tis easy to demonstrate, that they might attain to the knowledge of these things without it. The first and most familiar instruction they had came from their *Butchers,* and their *Sacrifices,* and as for what relates to to a *human body* in particular, they were glad of any opportunity to instruct themselves, when they found any bones in the Fields, that were stript of the Flesh either by Beasts, or the length of time, that these bodies had been expos'd to the air, or when they found in some by places the carcass of some unfortunate Traveller, that had been murder'd by Robbers, or the bodies of Soldiers, that died of the great wounds of they receiv'd in Battel. They consider'd them without giving themselves the trouble to make any other Preparation, besides what they found ready made to their hands, and took no notice of that scruple, which forbad them to touch any dead body which they found by accident. This was so great a scruple among the Ancients, that it appears from a passage in *Aristotle,* which we shall cite hereafter, that in his time there was no dissection of human bodies. Now this Philosopher liv'd above fourscore years after *Hippocrates.* 'Tis true indeed, that the *Egyptians,* as we have already taken notice, having been accustomed of old to embalm dead bodies, were furnish'd by this means with an opportunity to know the true disposition of some parts of the body, which they must needs lay open, when they separated them from others to preserve the rest; and it might so happen, that the *Asclepiadæ* reapt some advantage by these discoveries of the *Egyptians,* but as the chief intention of the latter was the preserving of Bodies, so they scarce

ſcarce proceeded much farther, than it was neceſſary for them to go on with their deſign.

I have thus recounted the ſeveral means by which theſe ancient Phyſicians diſcover'd the ſtructure of bodies after the Death of the animal; but the beſt School they had, and indeed that which inſtructed them better than any of the reſt, was the *Practice of their Profeſſion*, which daily gave them an opportunity, to ſee in living bodies what they were not able to diſcover in the dead, when they dreſs'd *Wounds*, *Ulcers*, *Tumours*, *Fractures*, *Diſlocations*, and perform'd other Chyrurgical operations. And as Phyſick was preſerv'd in the Family of the *Aſclepiadæ* for ſeveral Ages, where it paſs'd from Father to Son, ſo the traditions and obſervations of their Fathers and Anceſtors ſupply'd the want of experience in each particular man. This laſt opportunity joyn'd with the former, has made ſeveral Phyſicians, who liv'd a long while after them, and of whom we ſhall make mention hereafter, to call it *an eaſie* and natural, tho a long way, to gain the knowledge of the humane *Body*: maintaining, that this way alone was ſufficient for practice. We ſhall find in the Fifth Book, what were the reaſons that induc'd them to this, as likewiſe what other Phyſicians had to ſay upon this occaſion.

CHAP. VI.

Of those Physicians that were Philosophers, *and first of* Pythagoras, *and* Xamolxis *his Slave.*

HItherto, as we have observ'd, it does not appear that Reason had been very much consulted in Physick, the whole knowledge of which Art seems to have totally consisted in discerning and knowing Diseases rather by their *signs* than by their *causes*, and using a few simple Medicaments, that were almost all taken from Herbs, or the practice of some *magical* or *superstitious* Remedies. The Philosophers were the first that interloping in this Art, at the same time introduc'd the fashion of *reasoning* into it. These Gentlemen added to it that part which is call'd Physiology, and considers a humane body, which is the subject of Physick, such as it is in its natural state, and endeavours to assign reasons for its functions and operations, in examining the parts thereof, and all that belongs to it, by *Anatomy*, and the principles of *Physick*. Not that it appears by any of their writings, or by the Titles of their Books that they had ever been what we call *Practitioners*. *Empedocles*, of whom we shall talk hereafter, is the only man among them who is reported to have perform'd a cure. All the rest appear to have devoted themselves rather to the Theory than Practice of Physick.

Pythagoras, who liv'd about the lx *Olympiad*, and founded the *Italick* School, is the most ancient we know of those that began to take this Art into their consideration. This Philosopher neglected no means nor opportunity to render his

his knowledge universal. With this design he travell'd into *Egypt*, which was the Country of Arts and Sciences, and learnt all their curiosities. 'Tis very probable he borrow'd all the knowledge he had in Physick from thence, of which we have nothing remaining but a few small fragments, which however sufficiently discover a Spirit of superstition so remarkable in the preceeding Physicians, as we have already observ'd, that which relates to Physiology being very inconsiderable. (*a*) He believ'd that *at the time of Conception, a certain substance descended from the Brain, which contain'd a warm vapour, from whence the Soul and all the Senses derived their original, while the Flesh, the Nerves, or Tendons, the Bones, the Hair, and all the Body in general, was made of the Blood, and other Humours that meet in the Matrix.* He added, that the Body of the Infant was formed, and became solid in forty days; but that eleven, or nine, or more generally, ten months according to the rules of *harmony*, were requisite to make him intirely compleat; that all that happen'd to him during the whole course of his life, was then regulated, and that he carry'd it along with him in a Series or Chain, proportion'd to the Laws of the same harmony above-mention'd, every thing falling out afterwards necessarily in its own time. At the end of this Chapter we shall examine what he meant by this. He likewise asserted, that the Veins, the Arteries, the Nerves, are the cords of the Soul. According to him the Soul spreads itself from the Heart to the Brain, and that part of it which is in the Heart, is the same from whence the passions proceed, whereas Reason and the Understanding reside in the Brain. This opinion, which belongs in common to him and the sacred Writers, perhaps came first from the *Caldeans*, with whom he had convers'd.

(*a*) Diogen. Laert. Hist. Philos. Galen.

As for the *causes of Distempers*, he had learnt without question all that was believ'd concern-

ing them in the same School, and in that of the Magicians, whom he had likewise consulted. *The Air*, said he, is all fill'd with Souls, or Demons and Heroes, that send dreams, and signs, and diseases to men, and even to beasts, and 'tis for these Demons or Spirits for whom (*b*) lustrations and expiations are perform'd; and in short, all that the Southsayers and men of the like profession do upon these occasions.

(*b*) *See the Chapt. of* Melampus *and* Polyidus.

From the same place he has borrow'd all that he has written concerning the *Magical virtues of Plants*, of which he compos'd a Book, which some ascribe to a Physician, whose name was *Cleemporus*. As for what regards their *natural qualities*, *Pliny* only informs us that *Pythagoras* had a particular esteem for *Cabbage*. We shall see hereafter that he was not the only man among the Ancients that set a value upon this Herb, and looked upon it as a good remedy in case of several distempers.

There are still remaining some precepts which he gave, relating to a man's managing of himself to preserve his health. He said, that a man ought to accustom himself to the most simple diet, and that which may be had in all places. For this reason he wou'd eat no flesh, and liv'd only upon *Herbs* and *Water*. He likewise prohibited the eating of *Beans*, either because they make the blood gross, or for some other mysterious reasons mention'd by the Ancients. Living after this manner, it was an easie matter for him to follow the advice which he gave, *viz.* not to have any thing to do with women, but when we have a mind to become weak. Lastly, it was a saying of his, that a man ought never to be immoderate in any thing that relates either to business or nourishment.

He makes *health* to consist in a sort of harmony, but does not descend into the particulars of it. He said the same thing of virtue, of all that

that is Good in whatsoever respect, and of God himself, so by this harmony he meant the *relation* or *just proportion*, which all parts ought to have together, or the *natural order* of all things. But what has been said already of this same harmony which *Pythagoras* observ'd in order of things that happen to every individual man in his life time, makes it credible that there was some greater mystery conceal'd within.

This mystery, perhaps, might be much of the same nature with that which this Philosopher found out in *numbers*, each of which, according to him, have somewhat remarkable in them, some of them being a great deal more perfect than others. The odd numbers, for instance, were more considerable, and had more force in them than the *even* numbers; the first representing the Male, and the second the Female. But the number of *seven* was the most perfect of all.

The Reader may find in (*c*) *Macrobius*, and (*d*) *Aulus Gellius*, wherein this perfection consists. To this opinion chiefly is owing the Doctrine of *Climacteric* years, the discovery whereof is attributed to the *Caldeans*, from whom *Pythagoras* perhaps borrow'd them. Each *seventh* year of a man's life is call'd by this name, and 'tis the receiv'd opinion that at this time a man runs the greatest risque in relation to his life, or health, or what they call the goods of fortune, by reason of the alterations and changes that happen at these years.

(*c*) Lib. Cap. 6.
(*d*) Lib. 3 C. 10. Pericula quoq; vitæ, fortunarumq; hominum, quæ climacteras Chaldæi appellant, gravissima quæq; fieri affirmat (Aristides Samius) septenariis. Ibid c. 4.

(*e*) Upon the same opinion, according to *Celsus*, is founded the belief of some Physicians about the force of the *seventh* number in diseases, and the difference they made between odd and even days, as we shall see hereafter.

(*e*) Lib. 3 C. 4.

Those that have said that *Pythagoras* left nothing behind him in writing, and that all

we

we know of his opinions is only taken out of the Books of his disciples, may perhaps deny that this Philosopher maintain'd such assertions. (*f*) *Galen*, who is of opinion for other reasons than those that are drawn from the force of numbers consider'd in themselves, that a due regard ought to be had of the *numerus Septenarius*, and even, and odd days, seems to question whether *Pythagoras* held that opinion. *'Tis so easy*, says he, *to discover the absurdity and vanity of what is pretended concerning the virtue of numbers*, that it is strange how *Pythagoras*, so discreet and wise a man, cou'd attribute so much *power to numbers*. This Philosopher had time to examine them, and to admire the result of their combinations, since History reports him to have been well vers'd in Arithmetick and Geometry, but these Sciences ought rather to have given him an aversion for such wretched trifles.

(*f*) De diebus decretor. lib. 3. cap. 8. &c.

Zamolxis, whom the *Getæ* ador'd as a God, is generally said to have been a Slave of *Pythagoras*, altho others suppose him to have been much more antient. He passes for one that had great skill in Physick, but all the particulars we know of him, are that he us'd to say, that a man cou'd not heal the eyes without healing the head, nor the head without the rest of the body, nor the body without the soul, and he pretended the that *Greek* Philosophers being ignorant of this Maxim, for that very reason fail'd in the cure of most diseases. The remedy that he us'd to heal or cure the Soul, was that of *Enchantments*, not such as *Esculapius* us'd, if we may take *Plato*'s word for it. *The Enchantments which* Xamolxis *meant*, says this Philosopher, *were nothing else but virtuous discourses and conversations, which*, as he adds, *produce wisdom in the Soul, and that being once acquir'd, 'tis an easy matter to procure health to the head and to the rest of the body.* But by what some (*g*) others have written concerning the means which *Xamolxis* us'd to make himself pass for a God, we may find

(*g*) Herodotus and Strabo.

find, that he was capable of using *Enchantments*, even in the proper and common sense.

CHAP VII.

Empedocles, Alcmæon, Epicharmus, *and* Eudoxus, *the Disciples or Followers of* Pythagoras.

Empedocles was one of the most celebrated disciples of *Pythagoras*. 'Tis believ'd that like his Master, he joyn'd *Magic* to Physick: or that his Physick was *Magical*. But in some places he lets us see that sometimes at least he applies himself to natural agents, where he tells us, that the Pestilence and Famine that ravag'd *Sicily* his native Country so often, are occasion'd by a South wind, which finding a passage through certain holes in the mountains, made great destruction in the plains: So he advis'd them to stop up these holes, after which the Country was free from these two cruel persecutors. He gave another testimony of his great knowledge, in remedying the stench of a river that infected the air in a certain Province, which he brought about by digging Canals, by which he brought two other rivers into the bed of the first.

If this Philosopher got so much reputation by these Contrivances, he was no less famous for the extraordinary cures he perform'd. *Diogenes Laertius* tells us, that he was particularly admir'd for healing a woman, who was look'd upon to be dead, finding it was occasion'd by a suffocation of the *Uterus*. He nam'd this malady from a *Greek* word, which signifies *without respiration*. He pretended that one might live in such a condition the space of thirty days. He gave out that he had infallible remedies for all

all sorts of diseases, and for old age, nay that he was able to raise the dead.

He had a very singular opinion about the manner of the formation of Animals. (*a*) He believ'd that some parts of their bodies were contain'd in the seed of the male, and others in that of the female, and that the Venereal appetite in both Sexes proceeds from this desire that the disunited and separated parts have to be rejoyn'd.

(*a*) Galen. de Semin. lib 2. Cap. 3.

(*b*) Id. de Hist. Philosoph.

As for (*b*) *Respiration*, he suppos'd it to be perform'd after this manner. *As soon* as the humidity, which at the beginning of the formation of the Fœtus was very plentiful, begins to lessen, the air succeeds it, insinuates it self through the pores, after which the natural heat endeavouring to get loose, it casts the air without, and when the heat re-enters, the air follows it again. *The first*, continues he, *is call'd inspiration*, and the second expiration. The Fœtus or Infant in the mothers womb, according to him, has the use of respiration.

Hearing is perform'd by the means of the air, that strikes the interiour part of the ear, which winding in the form of a Cockle-shell, and being joyn'd to the highest part of the body like a little Bell, discerns all the impulsions of the air that enter into it.

The *Flesh* is compos'd of an equal proportion of each of the four *Elements*; the *Nerves* of *fire*, *earth*, and two parts of *water*; the *Nails* are made of Nerves condens'd by the contact of the air. The *Bones* seem to be compos'd of equal parts of water and earth, but for all this they were made of the four Elements, among which the water and earth were predominant. *Sweat* and *Tears* proceed from the thinner particles of blood.

The *Seeds* of Plants are as it were their *Eggs*, which fall from them when they are ripe.

Empedocles writ concerning Physick in Verse, and compos'd six thousand Verses upon this ar-

argument. He had so great an esteem for this art, that he pretended that Physicians (to whom he joyn'd Southsayers and Poets) had much the preheminence before other men, and came near the immortal Gods. He had a disciple call'd *Pausanias*, who was likewise a Physician.

Empedocles was born at *Agrigentum*, a City of *Sicily*, and according to *Diogenes Laertius*, flourish'd about the 84th *Olympiad*. *Suidas* pretends that he follow'd the profession of a Sophist at *Athens*. His death was extraordinary. Some say, that being desirous to examine the fire of *Ætna* with too much curiosity, he came so near that he was consumed by them. Others have affirm'd that this was an effect of his vanity, and that he was ambitious of dying thus, that disappearing all of a sudden, he might be taken for a God.

Alcmæon, another disciple of *Pythagoras*, was of *Crotona*; he particularly apply'd himself to the study of Physick. His name deserves to be preserv'd to all posterity, if what a (c) Commentator upon *Plato* tells of h im be true, *viz.* that he was the first that *anatomiz'd* Animals, to instruct himself in the several parts of their bodies.

(c) Chalcidius in Platonis Timæum.

The Reader will be surpriz'd that it was so long before Anatomy was introduc'd into Physick, and will hardly conceive how they came to bestow the name of Physicians, or even of Chyrurgeons, upon men that understood nothing of it. But this wonder will vanish, when he considers that I have already said upon this subject in the Chapt. of the *Asclepiadæ*.

As *Alcmæon*'s Writings have had the ill fate to be destroy'd by time, we know but little of his Anatomy, but what we find in *Galen*, which indeed more properly belongs to Physiology. He suppos'd that the *Hearing* was perform'd by the ear, being hollow within, as we find all hollow places resound when

the

the voice penetrates them. As for *Smelling*, he pretended that the Soul, whose chief seat, according to him, was in the brain, receiv'd all odours by attracting them in respiration. He imagin'd that the *Tongue* distinguish'd tastes by its humidity, by its moderate heat, and its softness. The *Seed*, according to him, was a particle of the brain. The Fœtus was nourish'd in the womb by drawing nourishment on all sides of its Body, which is like a Spunge.

Health, according to its Hypothesis, depends upon the equal mixture of heat, dryness, cold, and moisture, nay, even of sweet and bitter, and other things. On the other hand, diseases arise when one of these predominates over the rest, and by that means destroys their union and society.

Epicharmus of the Isle of *Cos*, was likewise a hearer of *Pythagoras*. He writ of natural Philosophy and Physick, and is frequently quoted by *Pliny*, when he describes the virtues of any simple. (*d*) 'Tis reported, that his Writings are still to be seen in the *Vatican* Library.

(*d*) Tiraquell. de Nobilitate cap. 31.

Eudoxus receiv'd his instruction from *Archytas*, a famous *Pythagorean*. He liv'd somewhat later than the above-mention'd. (*e*) We shall have occasion to speak of him hereafter.

(*e*) *See the Chapt. of* Chrysippus.

CHAP.

CHAP. VIII.

Of Heraclitus, Democritus, *and some other Physicians that were Philosophers.*

THe *Pythagorean* Philosophers were not the only persons that concern'd themselves with Physick. *Heraclitus* the *Ephesian* (who liv'd in the 69th *Olympiad*, that is to say, about the same time with *Pythagoras*, and had a Philosophy peculiar to himself) applied himself likewise to the study of Physick.

History informs us, that this Philosopher, pushed on by his morose austere humour, which occasion'd the report that he always wept, retiring into a solitary place to avoid the conversation of mankind, and living only upon water and herbs, fell into a *Dropsy*. This oblig'd him, to repair to inhabited places to find better conveniences of being cur'd; not that he did it to have the advice of the Physicians, for instead of following their direction, he was in hopes to expose their ignorance to the world, by making them witnesses of the cure which he expected to work upon himself.

He once demanded of them in obscure terms, as his manner, (*a*) *if of rainy weather they could make dry*, which not being understood by the Physicians, he dismiss'd them, and shut himself up in a Stable, where he cover'd all his body with dung, hoping by that means, to consume or drain the superfluous moisture that was in his entrails, but he did not succeed in his design, for he died of this disease soon after. *Heraclitus*'s aim in putting this question to the Physicians, was to instruct them that they ought to endeavour to cure distempers as God

(*a*) Diogenes Laeat.

cures

cures those of the great bodies that compose the world, by balancing their inequalities, and setting contraries in opposition one to another. *For*, said he, all things go in our bodies after the same rate as they do in the world; Urine is form'd in the bladder like rain in the second region of the air, and as the rain proceeds from Vapours that arise from the earth, and being condens'd produce clouds, so urine is produc'd from exhalations arising from the aliments that find their passage into the bladder.

Others relate, that *Heraclitus* put this question to the Physicians, *whether it were possible to press the bowels of any one so as to get out all the water that was contain'd in them*, which the Physitians affirming to be impossible, he expos'd himself naked to the Sun, and afterwards manag'd himself in the Stable, as is related above; the consequence of which was, that he was devour'd by Dogs as he lay in the dung, being so weak, that he was not able to help himself. In short, others have deliver'd this story otherwise, and affirm that *Heraclitus* was cur'd of this swelling, and dy'd long after this of another distemper. The most remarkable opinion he held, I mean that relates to Philosophy, was this, that *Fire* was the beginning of all things, that every thing came from *Fire*, and that every thing is done by *Fire*. We shall have occasion hereafter to make some reflections upon this opinion. He is reported to be the author of this Sentence, (*b*) *that there were no such blockheads and fools in the world as Grammarians, except Physicians.*

(*b*) Vide Athenæum.

Democritus was born in the 77th *Olympiad*. He applied himself to Physick, as he did to all other Sciences, and was so desirous to become learn'd, that he spent all his patrimony in travelling to see the most celebrated and famous men abroad. He had been in *Egypt*, *Persia*, *Babylon*, and the *Indies*, where he convers'd with Philosophers, Geometricians, Physicians, Priests, Magicians, and Gymnosophists.

Dioge-

Diogenes Laertius has given us the Titles of several Books written by *Democritus* concerning Philosophy in general, and Geometry. He likewise compos'd some about Physick in particular; the first is intitul'd *Of the nature of man, or of the Flesh*, which in all probability is the same that we find under the same title, among the works of *Hippocrates*. He writ another Treatise about *Plagues*, which is cited by *Aul. Gellius* under this title *Of the plague and pestilential diseases*. A third treated of *Prognostics*, a fourth of *Diet*, or the method of regulating nourishment; a fifth of the *Causes* of distempers, and of things that were proper or contrary to the body, by considering the time. In some other Books he endeavour'd to find out the *causes* of *Seeds*, of *Trees*, of *Fruits*, and of *Animals*. There is, in short, another which is intituled (c) *about the Stone*, that is to say, according to the Chymists *about the Philosophers Stone*. Some *Greek* Books that treat of Chymistry are still remaining, which carry his name, and are manuscripts in the Library of the *Louvre*. But learn'd men look upon them to be spurious, as we shall see more largely hereafter.

(c) περὶ τῆς λίθου. *See the Chapter of* Theophrastus, *lib.* 4.

Pliny likewise cites in abundance of places *Democritus*'s Books concerning *Plants*, in which he seems to have principally consider'd their *Magical* or *Supernatural* Virtues. *Democritus*, says this Author, *who was more devoted to the* Magicians than any one since *Pythagoras*, relates more incredible and monstrous Stories, than even he did. The Reader may consult the 17th Chapter of the 24th Book of *Pliny*, to see more of this. Among other things we may find there a remedy or composition *to have fine Children*. This composition is made of *Pine-apples* bruis'd with *honey*, *myrrh*, *saffron*, and *palm-tree wine*, adding to this a drug, or simple, call'd by him *Theombrotion*, and *milk*. According to this Author's direction a man must drink of this immediately before he goes to his Wife,

and she likewise must drink of it as soon as she is delivered, and all the while she suckles her Child.

(d) Αἰσχυνομένη. *Pliny* speaks in the same place of an herb, which *Democritus* call'd by a *Greek* name, that signifies (d) *bashful*, and contracts its leaves when a man touches it. *Throphrastus* likewise makes mention of this plant, which is the same with what we now call the sensitive plant, which is very ~~well~~ well known. If there was no more superstition or Magick in the other places of *Democritus* than there is in this, *Pliny* wrong'd him when he accus'd him of it. But 'tis evident from what this Author adds, that the Books of *Democritus* were full of these trifles, and *Tatian* a Christian Rhetorician, and disciple of *Justin Martyr*, has likewise observ'd, that *Democritus* writ nothing but fabulous stuff.

(e) Lib. 11. cap. 3. (e) *Columella* cites two Books of *Democritus*, one of which was intitul'd *of Agriculture*, and the other *of things that have an Antipathy to one another*. One may judge of the contents of this latter Book by the following citation. Democritus, says Columella, *affirms that Caterpillars and other insects that destroy the greens in gardens, dye immediately if a woman that has her menses walks two or three turns over the beds, with her feet bare, and hair disheveled.* But it must be observ'd that the same *Columella* (f) elsewhere tells us, that the Books, that in his time were attributed to *Democritus*, were written by one *Dolus* or *Bolus Mendesius*, an *Egyptian*, and who perhaps is the same with him whom (g) *Galen* (h) *Celius Aurelianus* makes mention of two other Books, that went under *Democritus*'s name, but he look'd upon them to be spurious. One treated of *Convulsive diseases*, and the other of the *Elephantiasis*. In the former of these Books we meet with a remedy against *madness*, which consisted in a decoction of *Origanum*, that was to be drunk out of a round Cup fashion'd like a Bowl. In the second he ad-

(f) Lib. 7. c. 5.

(g) Lib. 2. c. 7.

(h) Auct. Morb. lib. 3. cap. 14. Tard. lib. 4. c. 1.

advises to bleed those that are infected with an *Elephantiasis*, and give them of a certain herb, which he does not name.

We shall conceive a more advantageous Idea of *Democritus*, by what remains to be told of him. The same thing in a manner happen'd to this Philosopher, which befel *Heraclitus*. He retir'd like him to a solitary place, that he might be more at liberty, but there was this remarkable difference between them, that whereas the former wept continually at the follies of mankind, the other laught incessantly. (*i*) This strange behaviour made his Countrymen of *Abdera* take him for a fool, so they sent to *Hippocrates*, desiring him to come and cure him. This Physician arriving there, found him employ'd in dissecting of Animals, and enquiring the reason of it, he told him, 'twas to discover the effect of folly, which he lookt upon to be the cause of the *bile*. By this *Hippocrates* discover'd that the world was exceedingly mistaken in their opinion of him, and after a long conversation, wherein among other things *Democritus* told him, that the madness and folly of Mankind was the cause of his perpetual laughter; he took his leave of them very well satisfy'd, and assur'd the people, that this Philosopher was so far from being a fool, that on the other hand he was the wisest of men.

(*i*) See the Letters at the end of Hippocrates's works.

(*k*) 'Tis likewise reported, that in the presence of the same *Hippocrates*, *Democritus* was able to distinguish the Milk they brought to him, telling them it was of a black She-goat, which never had but one Kid, and that by only looking upon a certain woman, he knew that she had been deflower'd the night before.

(*k*) Diogen. Laert.

After this interview, these two great men entertain'd a very high esteem for each other, and kept a mutual correspondence. (*l*) *Ælian* observes that *Hippocrates* writ all his Books in

(*l*) Var. Hist. lib. 4. cap. 20.

in the *Ionic* Language for the sake of *Democritus*, altho that famous Physician was a Native of the Isle of *Co*, where the *Doric* Dialect was in request. If this were true, a man might gather that *Democritus* was born at *Miletus*, as *Laertius* tells us, and not at *Abdera*, since the first of these Cities is in *Ionia*, but the other in *Thrace*.

However, (*m*) *Juvenal* was of opinion that he belong'd rather to *Abdera* than *Miletus*, and from his Birth in so stupid and brutal a Country, makes this reflexion, that great men may be born under the grossest air.

(*m*) *Tunc quoq; materiam risus invenit ad omnes Occursus hominum, cujus prudentia monstrat.*

Summos posse viros, & magna exemplа daturos.
Vervecum in patria, crassoq; sub aere nasci.
Ridebat curas, nec non & gaudia vulgi,
Interdum & lacrimas cum fortuna ipse minari.
Mandaret laqueum, mediumq; ostenderet unguem. Sat. X.

If we may believe *Petronius*, *Democritus* drew juices from all manner of herbs, and spent most of his Life in making experiments upon *Stones* and *Plants*, but perhaps these experiments consider'd the several natural curiosities more, or at least as much as the practice of Physick. What we find in *Seneca*, that *Democritus* had found out the secret to *soften Ivory*, and to make Emeralds of boil'd Flint stones, and whoever considers that they had the trick in former ages, to make a past for the counterfeiting precious Stones, is a sufficient proof of what I have already asserted, or of the use that *Democritus* made of his discoveries.

He likewise believ'd that we were so far from having any signs, by which we cou'd form a certain judgment that a man wou'd shortly dye, that we wanted indications sure enough for a Physician to rely upon that a man was dead. *Celsus* who cites this passage, calls *Democritus*, *Vir jure magni nominis*, a person that had deserv'dly a great reputation.

This

This Philosopher died when he was above a hundred years old. (*n*) 'Tis reported of him that being weary of his Life he daily retrench'd some part of the food, but his Sister desiring him not to dye, till a festival which drew nigh was over, that she might not lose the pleasure of being at 'em, he commanded some hot bread to be brought to him, and liv'd several days with only smelling to it. (*o*) Others say it was the smell of Honey which produc'd this effect. It has been likewise affirm'd that he made himself blind, that he might be less distracted in his meditations. *Tertullian* pretends the reason of this was, because he cou'd not behold the Sex without emotion. But 'tis much more probable that he became blind by accident, or by old Age. But after whatsoever manner it happen'd, (*p*) *Cicero* observes that this Philosopher easily comforted himself for the loss of his sight, that if he was not able to distinguish black from white, yet he cou'd perfectly well discern good from bad, justice from injustice, *&c.* judging himself to be happy, tho depriv'd of the pleasure which the variety of colours affords.

(*n*) Diogen. Laert.

(*o*) Athenæus lib. 2. cap. 7.

(*p*) Quest. Tusc. 5.

CHAP. IX.

An explication of some of the Philosophical opinions of Democritus, *which seem not to have been rightly explain'd.*

THis is not a proper place to treat of the opinions of *Democritus*, as they have a respect to Philosophy. But I cannot forbear to explain a passage of *Diogenes Laertius*, and another of *Hesychius Milesius* upon this subject, which may give the Reader some difficulty. *Democritus*, according to the latter of these Authors, suppos'd that *Atomes and a Vacuum* were the principle of all things, and that all the rest depended upon opinion or judgment.

To understand his meaning aright, 'twill be necessary to cite this passage, as it is in the original. Ἔδοξεν δὲ αὐτῷ ἀρχὰς εἶναι τῶν ὅλων, ἄτομος καὶ κενόν. τὰ δὲ ἄλλα πάντα νενόμικε, the *Latin* Interpreter has thus translated; *rerum primordia atomos & inane esse censuit, cætera omnia* ex opinione *statui posse dixit.* We meet with the same words in *Diogenes Laertius*, with this difference, that he adds to the end the word δοξάζεσθαι, which is not in the former; τὰ δὲ ἄλλα πάντα νενόμισθαι δοξάζεσθαι, and they are thus Translated, *Cætera omnia legitimum esse opinari*, which either signifies just nothing, or at best must be thus understood, as if the Author when he said that *a man was at liberty to believe what he pleas'd of the rest*, we ought to understand it of what immediately follows, *that there are an infinite number of worlds*, &c.

However, this is not the true meaning of *Democritus*, if we may be determin'd by a certain passage in *Galen*, and 'tis probable that the word

word δοξάζεσθαι which is synonimous to the former, was set down to explain it, and crept out of the Margin into the Text. The passage I am speaking of will help to explain two other. *Democritus*, as (a) *Galen* informs us, held that his *Atomes*, which were *indivisible*, *unalterable* bodies, were neither *white*, nor *black*, nor any other *colour*; that they were neither *sweet* nor *bitter*, nor *hot* nor *cold*; in short, that they participated of no other quality whatever. He added, that the aforesaid qualities existed only *in relation to us that perceiv'd them*, and that they vary'd *according to the different manner that the Atomes met or united themselves in*, so that if we consider these things barely in themselves, nothing can be said to be *white* or *black*, or *sweet* or *bitter*, or *cold* or *hot*, but all these qualities purely depend upon the *opinion* of men or their *judgment*. He affirm'd, I say, that the *Atomes* and the *Vacuum* was all that was *real* in the world, but that the rest solely subsisted upon the opinion or fancy. In the first proposition he makes use of the word ἐτεὸς that signifies *true* or *real*; and in the latter he employs the νόμος which signifies a *Law* or *Custom*, but is sometimes also taken for an *opinion*, at least in the language of *Democritus*. So upon this foot he asserted that Atomes were ἐτεὸν *real*; but that *white* for example was white νόμῳ, that is to say, by *opinion*, and after this manner he talk'd of the other qualities. This last word is used in the same sense in the Book (b) *de natura humana*, (which is among the works of *Hippocrates*, but is by some attributed to *Democritus*) where κατὰ φύσιν *according to nature*, is opposed to κατὰ νόμον *according to opinion*. κατὰ τὸ πρὸς τῶν ἀνθρώπων νομιζόμενόν τε καὶ δοξαζόμενον *Galen* thus explains, *according* as men judge or think. We here find the two Verbs νομίζομαι and δοξάζομαι joyn'd, and explain'd

(a) De Elementis lib. 1. cap. 2.

(b) See lib. 1. and lib. 3. Chap. of the Anatomy of Hippocrates.

one by the other, which shews that *Laertius* had forgot to put them together.

(c) Gassend. lib. 10. Diogen. Laert. tit. Unde qualitates rerum concretart.

The learned (c) *Gassendus* had carefully examin'd this passage of *Democritus*, and thus explains it: *Democritus was of opinion that all the several qualities we find in things, such as colour, heat*, &c. only existed νόμῳ, *lege*, dependant upon a certain law; not that they depend upon any institution of men, as the Interpreters understand the place; but this Philosopher employs upon this occasion a word proper to his own Country or Province, and at the same time makes use of a Metaphor; to shew, that as the justice or injustice, the honesty or dishonesty, the merit or infamy of humane actions depends upon what the Laws have establish'd, so likewise that whiteness or blackness, sweetness or bitterness, *&c.* in natural things, depended upon the *disposition or different situation of Atoms.* This learned man was much in the right, when he observ'd that *Democritus had made use of a word that was particular to his own Country*, but he is mistaken in what he says afterwards. To conclude, I have not remark'd that some Philosophers of a more modern date than *Gassendus*, and who come very near the opinion of *Democritus*, have ascrib'd the honour of it to him.

CHAP.

CHAP. X.

Of some Physicians who were contemporaries of the preceeding Philosophers, and first of Acron, *reputed to be the chief of the* Empirics.

THere was a famous Physician contemporary with *Empedocles*, whose name was *Acron*, born likewise at *Agrigentum* as well as that Philosopher. (*a*) *Acron*, says *Pliny*, *was author of a Sect in Physick which was call'd the* Empiric *Sect*, a name form'd from a *Greek* word which signifies *experience*, because this Sect rejected reasonings upon things, and kept wholly to experience. This Author adds, *that* Acron *had been recommended by* Empedocles *the Physician, who had a great* repute among the people.

(*a*) Lib. 29. Cap. 1.

Casaubon was of opinion that when *Pliny* writ this Passage, he thought of *Acron*'s Epitaph compos'd by *Empedocles*, and mention'd by *Laertius*, (*b*) *Acron* of *Agrigentum* the most eminent of Physicians, the Son of an eminent Father lyes interr'd in this craggy rock, in the most eminent place of his eminent Country.

(*b*) Ἄκρων Ἰητρὸν Ἀκραγαντῖνον παῖδ' Ἀκραγαντῖνον ἄκρα. Κρύπτει χρήμιος ἄκρας πατρίδος ἀκρότατος.

But 'tis evident from the *Cacaphony* which the Letter *r* makes in the *Greek*, where 'tis to be found in every word, that it is nothing but raillery, as (*c*) *Suidas* has well observ'd. *Empedocles* perhaps compos'd this Epitaph, with a design to ridicule the vanity of the man, who, by a dull allusion to his own name, call'd himself (*d*) the most excellent of Physicians. To confirm this opinion, *Diogenes Laertius* informs us a little before, that this Philosopher hindred Acron *from obtaining a certain place, which he won'd have begg'd to build his own Tomb in* (*e*) *because he is*, said he, *a Physician of the first rank*; and

(*c*) Ἐπιγέγραμμα τωθάσιον.

(*d*) Ἰητρὸς ἄκρος.

(*e*) Διὰ τὸν ἐν τοῖς Ἰηλεῖς ἀκρότητα.

and that *Empedocles* having made a discourse about *equality*, perhaps to prove that all men were equal, turn'd himself towards *Acron* and asked him *what Epitaph wou'd you have engrav'd upon your Tomb! what think you of this.* Acron *of* Agrigentum, *&c.*

This raillery perhaps was occasion'd by the jealousy of this Philosopher, who was concern'd to see *Acron* consider'd as the chief man of that Art to which he pretended himself, upon which I have a reflection to make of some importance to the history of Physick, which is, that the ambition of *Acron*, or the good opinion he had of himself, intirely destroys the above-mention'd Hypothesis of *Celsus*, concerning the birth or beginning of Physick; for if this art owed its original to Philosophy, and there was no knowledge of it before the Philosophers, it is not probable that *Acron*, who came after them, or at least after *Phythagoras*, should be so bold, as to pretend to the first place among the Physicians to their prejudice. 'Tis certain that there were Physicians before Philosophers, but their Physick, as we have obsery'd, was wholy *empirical* like that of *Acron.*

'Tis not improbable, that the reason why this Physician passed for the chief of the *empiric* sect, was because he attempted to maintain that ancient way of practising Physick, against that which the Philosophers his contemporaries affected to introduce.

The above-cited Passage of *Pliny* seems to favour this conjecture, but 'tis probable that author was mistaken. That *empiric* Sect, which *Pliny* speaks of, did not begin till long after *Acron*; 'tis agreed that he was an *Empiric* also, but after the manner of the *Asclepiadæ*, and all the other Physicians that preceeded him; that is to say, his Physick wholly turn'd upon *Experience*, without much reasoning; but for all that he was not of the *Empiric* Sect, for the first Physicians could not properly be call'd Sectaries,

ries, if we may be allow'd to use this term upon this occasion. We shall consider below what this Sect was, and who were the founders of it.

I can't tell whether *Suidas* was not likewise mistaken, or did not confound *Acron* the *Empiric* with another, where he says that Acron *exercis'd the profession of a Sophist at* Athens, *as well as* Empedocles. 'Tis not to be doubted but that he speaks of the former, because he joyns him with *Empedocles*, and adds that *Acron* writ in the *Doric* Dialect (which was spoken in *Sicily*) a Book intitul'd, *The Art of Physick*, and another which treated of *the manner of living in Health*. If our *Acron* was a *Sophist*, he did not confound this profession with that of a Physician; otherwise he had not passed for an *Empiric*.

We find in *Plutarch* that *Acron* was in *Athens* in the time of a great Plague, which happen'd at the beginning of the *Peloponnesian* war, and he ascribes to him the advice of *the lighting of great fires in all the Streets*, with an intent to purify the air.

CHAP. XI.

Of Herodicus, *the Inventor of* Gymnastick *Physick.*

De iis qui fero a Numine corripiuntur.

WE shall conclude this Book with the history of *Herodicus*, of whom we had occasion to speak, when we deliver'd *Plato's* opinion of *Esculapius's* Physick. He was born at *Selymbra* a City of *Thrace*, as (*b*) *Plutarch* affirms, or rather at *Lentini* in *Sicily*, and was brother to the famous Rhetorician and Philosopher *Gorgias*. He liv'd in the time of the latter Philosophers abovemention'd. He was a Physician, and Master of an Academy besides, where the youth came

(*b*) *This word is deriv'd from a Greek Verb, signifying to exercise.*

came to *exercise* themselves, which gave him an opportunity to introduce *Gymnastic*, that is to say, *the art of exercising the body* into Physick, having himself by the help of exercise, if not wholly cured, yet stopt the farther progress of a Ptisick, under which he labour'd; so that this troublesom disease did not hinder him from arriving to a very advanc'd age.

Galen seems to make *Esculapius* the author of *Gymnastic*, as well as the other branches of Physick, where he says *that* Esculapius *order'd some to ride on Horseback, and to exercise themselves in their arms, and that he shew'd them the several sorts of motions they were to express, and after what manner they were to be arm'd.* *Medea* likewise, as we have already observ'd, practised something of this nature, but altho we shou'd grant that they already knew the great advantages of *exercise*, and prescrib'd certain rules upon this head, yet 'tis probable that *Herodicus* went much farther, and that he was the first man that improv'd it into an art, which he call'd the *Art of* Gymnastic *Physick, or the art of exercising one self for his Health.*

Long before the time of *Herodicus* several sorts of exercises were used in their publick sports, that were celebrated in many places of *Greece* with solemnity. The institutors of these Games propos'd hereby to divert the people, and to make mens bodies more active, vigorous, and fit for war, as also to obtain the favour of their God, in the honour of whom they were kept. The end of those that were personally engag'd in these sports, was to carry off the rewards that were allotted to the Conquerors. The same thing was practised in their *Academies*, which they called *Gymnasia* and *Palestræ*, *i. e. places proper for one to exercise himself in.* We cannot precisely tell the time when these sorts of Academies were first begun to be erected; what we know for certain is, that the *Greeks* were always looked upon to be the first inven-

tors

tors of them. The Reader may consult *Hieron Mercurialis*, for his farther satisfaction upon this subject. *Herodicus* who was Master of one of these Academies, having observ'd, that the young People that were under his conduct, and learnt their exercises, were very healthful for the most part, imputed this immediately to the continual use of them, and afterwards carrying this first reflection farther, which was natural enough, he came to be of the opinion, that mighty advantages might be drawn from exercise, if instead of the above mention'd ends, the principal aim a man proposed to himself by it, *was* the *acquiring* or *preserving* of his health; so that he need have recourse to no other Physick than this.

Having foreseen that *Gymnastic* might be divided into three sorts; (c) the *Military*, the *Athletick*, and the *Medicinal*; he left the two first to apply himself to the latter, and prescribe rules to be observ'd in it, according to the difference of persons, Temperaments, Ages, Climates, Seasons, Distempers, *&c.* setting down exactly the diet, the sorts of habits, and the particular exercises that wou'd best suit with them according to the respective circumstances above-mention'd.

(c) *The military Gymnastick was that which the youth practic'd to harden, instruct, and fit themselves for the Art Military. The* Athletick *look't upon as vitious, because thereby they propos'd no other end but to win the prize at the Publick Games, without making themselves serviceable any other way to the Publick; and took care only of their Bodies, totally neglecting their Minds.* Quod corpora in saginâ, animi in marie & veterno erant; *says* Seneca.

I don't know whether he succeeded so happily in this project, as the experiment made upon himself, of which History makes mention, wou'd induce us to believe. *Hippocrates*, who had been his Disciple, does not give him an advantageous character upon this account, where he says, *that Herodicus* kill'd several that were ill of Fevers, with too much walking, and wrestling, and fomentations; nothing being so

so prejudicial to persons in such cases, as hunger, wrestling, running, rubbing, *&c. Herodicus,* (adds *Hippocrates*) *pretending to overcome the fatigue occasion'd by sickness with another fatigue, drew upon his Patients sometimes inflamations, sometimes pains on their side,* &c. *and made them pale, livid, and wholly out of order.*

However this censure of *Hippocrates* did not hinder him from making use of some *Gymnastick* on some occasions, altho he did not look upon it to be good in the cases above-mention'd, and most of the Physicians that came after *Herodicus* took so great a fancy to this sort of Physick, that they have always consider'd it as an essential part of their profession. We have lost the writings which *Diocles, Praxagoras, Philotimus, Erasistratus; Herophilus, Asclepiades, Theon, Diotimus,* and several others compos'd upon that subject; but by the fragments that are still remaining in *Galen,* or other Authors that have cited them, we may easily know in what esteem *Gymnastick* was among the Antients.

The Physicians were not the only persons that recommended it. The generality of men were so fully convinc'd of the great advantages, and also the pleasure that accompany'd it, that abundance of people spent the greatest part of their lives in places appointed on purpose to exercise in, that were afterwards erected in all the Cities of *Greece.*

'Tis true, these Buildings that went under the name of *Gymnasia,* , were not solely apply'd to *Gymnastick* Physick, for at the same time they were put to several other uses. They contain'd several Apartments for several purposes, large Squares, and great Portico's, or cover'd Allies of a vast length, fit for to walk or run in. There was a particular place for the Philosophers, the Rhetoricians, and men of Learning, where they assembled and disputed.

Thus

Thus the *Academy* and *Lyceum*, two places of exercise in *Athens* became famous, one of them being chosen by *Plato*, and the other by *Aristotle*, to teach Philosophy in. This separate place for the Philosophers was call'd *Exedra*, which in *Greek* signifies a Seat, because there are benches in it for this purpose.

There were other Apartments set aside for the young men, that came to exercise themselves under Masters call'd *Gymnastæ*, who had some Servants under them that were call'd *Pædotribæ*. The *Wrestlers* likewise met there. The exercises perform'd were chiefly playing at quoits, throwing the dart, or certain heavy machines that were call'd *halteres*, shooting out of a bow, playing at ball, wrestling, cuffing, leaping, dancing, running, riding, *&c.*

Part of these exercises were also practic'd indifferently by all sorts of persons for their *health*, but the Apartments that were more peculiarly applied to this last use, were the bathing rooms, those where they were *undress'd*, or where they order'd themselves to be *rubb'd*, *anointed*, *&c.* Every one used these exercises as he thought convenient. Some went no farther than one, while others applied themselves successively to more. Men of learning began with hearing the Philosophers, and other *Virtuosi*; after this they play'd at Ball, or employ'd themselves in any other exercise, and at last went to the Bath.

One may wonder, and reasonably enough, how *Plato* comes to inveigh so furiously against *Gymnastic*, and the inventor of it. Nothing appears to be more natural than this sort of Physick, which every man of good sense ought to prefer to the use of Medicaments, that are infinitely more troublesom and dangerous. But we must know that when this Philosopher declaim'd so powerfully against *Gymnastic*, he had his head full of the Idea's of his *Republick*, wherein laying it down for a rule, that every man shou'd contribute to the publick Good,

he

he look'd upon those that minded nothing but their health, to be a sort of unprofitable persons that were only good to themselves.

And altho he has recommended exercise in general, yet he blam'd *Gymnastic*, consider'd as an Art, and particularly as it comprehended the *Dietetic*, or that part of Physick which regulates our food, because it was too long and tedious a course, and those persons, that wou'd exactly follow the rules of it, were obliged to live in too confined and strict a manner, and indeed to practise a sort of continual Physick, which almost wholly turn'd them aside from those occupations for which they were design'd.

Plato has another observation about *Herodicus* or his Maxims as they relate to *Gymnastic*, which is very particular. He tells us then, that this Physician advised some (*d*) *to walk from* Athens to Megara, *which is twenty five miles, and as soon as they had touched the Walls of that City, to come* back the same way, *without stopping a moment.* In all appearance this is a calumny upon him, and perhaps such stories as these were told at *Athens* to ridicule the Physicians that follow'd the rules of *Gymnastic*.

(*d*) Plat. Phæd. in princip.

The *Romans* did not begin to build those places of exercise, till long after the *Greeks*, but when they once took a fancy for them, they infinitely surpass'd them both in the number and magnificence of these buildings, as we may judge by the noble ruines that are yet remaining. Nay, they doted upon them at *Rome* to such a degree, that according to (*e*) *Varro*'s remark, tho almost every man had one to himself, yet they were scarce content.

(*e*) Vix satis singula erant. De re rustic. lib 2.

Those that wou'd be throughly instructed in all that relates to Medicinal *Gymnastic*, may consult the learn'd *Mercurialis*, who has gone to the bottom of this subject. Besides, the Reader will find in the continuation of this History, several things relating to this occasion, and also concerning

concerning *Herodicus*, by which he will more plainly and fully discover the use of Gymnastic in ancient Physick.

CHAP XII.

Reflexions upon what has been said before.

THis is the summ of what we cou'd meet with most considerable, in that interval which may be call'd *the first age of Physick*. We have in a manner fetch'd all our materials from *Greece*, for want of monuments to instruct us what past in other Nations; and for the future we shall more seldom leave that Country, since the *Greeks* cultivated Physick as well as they did the other arts, with more care and application in the succeeding times, and indeed communicated them to almost all the world besides.

One would be apt to imagine, at first sight, that all we can find of the progress of Physick in the first and second period of time, which we have ran over, is very inconsiderable: Every thing in this compass appears either fabulous, or uncertain, and at least extremely confus'd, and the discoveries that were made in it are but few in number, and very superficial, if compar'd to those that have been made since.

Nevertheless, if Physick rather consists in effects than in discourses, and if the invention of remedies is of greater importance than all the reasonings that can be made upon diseases, as we shall see hereafter, we shall be satisfy'd that these first Physicians knew almost every thing that was essential to Physick, or at least passes for such now in most parts of *Europe*;

and that they us'd in a manner all the fundamental remedies, and those that are most depended upon. All Physicians, if we except a few out of the number, look upon *bleeding* and *purging* to be most universal remedies: Now 'tis certain, by the proofs that we have brought, that they were used in the above-mentioned times.

Neither were they defective in other the most ordinary practices of Physick. They knew how to make use of *Milk*, *Whey*, and *Baths*, that are to this day the principal arms of the Physicians, against the most stubborn and obstinate diseases. Neither were they unacquainted with the (*a*) *Poppy*, and even with (*b*) *Opium*, that great and universal anodyne.

(*a*) *See the head of* Hippocrates.

(*b*) *See the Chapt. of* Helen *and* Polydamna.

In short, 'tis very probable that they were masters of several (*c*) *Specifics*, and perhaps more than we have, since the principal bent of their studies carried them that way.

(*c*) Vid. lib. 5 (*d*) De Prisca Med.

This was it, without dispute, which occasion'd (*d*) *Hippocrates* to say, *that the whole circle of Physick has been establish'd long ago*, and that the world had found out the way to make abundance of discoveries, which wou'd serve to make new ones, provided that the party who went upon the search was fit for such an undertaking, and being acquainted with all that was already discover'd, wou'd follow the same track. *The man*, continues he, *who rejecting* this counsel, takes another road, and pretends to have discover'd some new track, not only imposes upon himself, but the *rest of the world*. This old way was that of *observation* and *experiments*; from which the following ages deviated too much.

But I foresee that the stiff asserters of the Antiquity of *Chymistry*, will not fail to object that I have forgotten that, which in their opinion, does the greatest honour to ancient Physick, *viz.* the knowledge of that Art. If I had been of their opinion, I had found an opportunity

tunity to have defended it, when I was upon the Hiſtory of *Hermes Triſmegiſtus*, whom they pretend to be the Inventor of Alchymy. But for me, I ingenuouſly own, that my eyes are not quick-ſighted enough to diſcover the leaſt footſteps of this Art in theſe ancient times. I ſhall endeavour to anſwer the arguments of thoſe that maintain the contrary in the ſecond part of this work. But that they may not be prepoſſeſs'd againſt me, before they have heard what I have to ſay for my ſelf, I muſt tell them before hand, that we ought carefully to diſtinguiſh between *Alchymy*, which pretends to the melioration or tranſmutation of Metals, or the way of making Gold and Silver out of any other matter, and *Chymiſtry*, which propoſes for its only end, the preparation of medicaments, and the preſerving of health. The former perhaps is of great antiquity, the love of riches being as old as the world, and in all appearance men try'd all manners of ways to get money ever ſince the beginning. But we ſhall ſatisfy the Reader that the latter was ſinvented but a few years ago.

THE HISTORY OF Physick.

PART I.

BOOK III.

CHAP I.

How far Hippocrates *carry'd this Art.*

WE have already seen that Physick, which at first was practis'd either by all sorts of persons indifferently, or by some particular men, who made it their sole profession, fell at last into the hands of the Philosophers about the lx *Olympiad*, whether because they had more occasion for the assistance of this Art for the reasons alledg'd by (a) *Celsus*, or because professing to study nature, they believ'd that a knowledge of the humane Body, which is the most admirable of all her works, was absolute-

(a) Vid. lib. I.

ly necessary to such a design. But Philosophy and Physick happening to be much enlarged and cultivated afterwards, for the space of about 80 years, men were forced to separate these two professions, since either of them was enough to employ a man's time entirely.

(b) Democriti autem (ut quidam credidere) discipulus Hippocrates Cous, primus quidem ex omnibus memoriâ dignis, ab studio sapientiæ ad disciplinam hanc (medicinam) separavit, Vir & arte & facundia insignis Cels. Præfat. lib. 1.

(b) *Hippocrates* was the first that undertook to make this separation. He had not strictly addicted himself to that sort of Physick, that was hereditary in his Family, but made as great advances into Philosophy, as any man of his age, but believing that the speculations of this latter Science were not so useful to Society, as the practice of the former, he retain'd so much Philosophy as wou'd enable him to reason justly in Physick, which he made his principal, or rather his only study.

Soranus pretends that *Hippocrates* was born in the Isle of *Co*, in the first year of the 80th *Olympiad*, but others make him older, as we see below. His Fathers name was *Heraclides*, his Mothers *Phænarete* or *Praxithea*. We have already seen, when we had occasion to speak of the *Asclepiadæ*, that on his Fathers side he pretended to be the 17th in order of descent from *Esculapius*; nor was he less noble by the mothers side, as being the 19th descendant from *Hercules*.

He was not content with learning Physick under his Father; he had *Herodicus* above-mention'd for his Master in that faculty. He was likewise the disciple of *Gorgias* the *Sophist*, Brother to that Physician, and according to some, of *Democritus* the Philosopher, as we gather from the above-cited passage of *Celsus*. But if he learnt any thing of this latter 'twas in all probability, by the conversations chiefly which he had with him, when he was intreated by the *Abderites* to come and cure this Philosopher. It is likewise credible, that he was a follower of *Heraclitus*, as we shall see hereafter.

If *Hippocrates* was not looked upon to be the first inventor, yet all antiquity gives him this honour

honour at least, of being the first that re-esta-blished it after *Esculapius* and his Sons. It may also be affirm'd, that by the great reputation he acquir'd he has effac'd the glory of all that preceeded him, except the God of Physick himself; so that in the History of Physick, we cannot conveniently stop any where between the God and him, or make any considerable Epoch, but in passing all at once from one to the other, altho there was above seven hundred years difference between them.

Pliny makes *Hippocrates* the author of *Clinic* Physick, which we have ascrib'd to *Esculapius*, for 'tis not probable, that it was so long before the custom began of visiting the Sick in their bed; but what distinguishes this Physician so eminently from those that came before, is, that according to the observation of the same author (*b*) *he is the first that clearly laid down the precepts of Physick*, reaping great advantage from the knowledge of the age he liv'd in, and making Philosophy serviceable to Physick, and Physick to Philosophy. (*c*) *We ought to joyn*, says the same Author, *Philosophy with Physick, and Physick with Philosophy, for a Physician that is a Philosopher is equal to a God.*

(*b*) Primus Hippocrates medendi præcepta clarissimè tradidit. lib. 26. cap. 2.

(*c*) Lib. de decenti habitu.

Upon this account the (*d*) *Dogmatick*, or *Reasoning* Physicians, call'd so in opposition to the *Empirics*, have unanimously own'd him for their head, as being the first that assisted *reason* with *experience* in the practice of Physick. The Philosophers mention'd by us in the preceeding Book, were well enough vers'd in the art of reasoning, but wanted experience or practice. *Hippocrates* is the first person who possess'd both one and the other.

(*d*) *The Greeks called 'em* λόγικοι, *and* δογματικοι, *from* λόγος, *Reason, or Ratiocination, and* δόγμα, *Opinion or doctrine. The Empirical Physicians laid claim to him likewise.*

This may seem to contradict what I have already advanc'd upon the credit of *Celsus*, *viz.* that *Hippocrates separated Physick from Philosophy*. For a Salvo to this seeming contradiction, we need only suppose, that *Hippocrates*, who was descended of a Family, where he as it were

suck'd in Physick with his Milk, finding this Art in the hands of Philosophers, who had lately engross'd it to the prejudice of the *Asclepiadæ*, thought there was no better way to support the declining honour of his house, than by using his utmost efforts, besides the knowledge deriv'd to him by tradition, to acquire all that learning which gave these new Physicians so great a reputation in the world. But after he had made himself Master of it, he openly declar'd, that altho the lights of Philosophy were very serviceable to give a man a just Idea of things, and to conduct methodically and in the right way such as design'd to carry arts to perfection; yet however that Philosophy was not sufficient of itself to perfect a man for all professions, if he did not descend to the particulars, which did not belong to its jurisdiction; that Philosophy had *nature* in *general* for its object, but that Physick in a special manner applies itself to nature as it had a relation to man, whom she consider'd under the different circumstances of *health* and *sickness*; that it did not follow that a man must be a Physician because he was a Philosopher, unless he had study'd humane body in particular, and instructed himself in the several changes that befall it, and in the proper methods to preserve or restore; that since 'tis impossible to acquire this knowledge without long experience, he ought to employ his whole time this way, and quit the general name of a Philosopher for that of a Physician, tho this oblig'd him by no means to forbear Philosophizing in his profession. And this is what *Hippocrates* meant by *joyning Philosophy with Physick, and Physick with Philosophy.*

CHAP.

CHAP. II.

Of the Philosophy of Hippocrates.

IF we may believe (*a*) *Galen*, *Hippocrates* no less deserved the first place among the Philosophers, than the Physicians. He likewise affirms that *Plato* has rejected none of *Hippocrates*'s opinions, that the writings of *Aristotle* are only a Comment upon the Physiology of the latter, and that *Aristotle* is nothing but the interpreter of *Hippocrates* and *Plato*, from whom he borrow'd his Doctrine of the first qualities, *hot*, *cold*, *dry*, and *moist*. 'Tis true, *Hippocrates* seems in some places to declare for the four Elements, *air*, *water*, *fire*, and *earth*. This at least must be acknowledg'd that in his Book of *the nature of man*, he opposes those Philosophers who only maintain one. But he establishes another system in his first Book *of Diet*, where he makes mention of no more than two principles, *fire* and *water*, one of which gives *motion* to all things, and the other *nourishment* and *encrease*. These contradictions, with some others that we shall take notice of hereafter, proceed from the many interpolations in the works of *Hippocrates*. The passage we cited last, is one of those, which anciently were supposed to belong to another Author.

(*a*) De Nat. Facult. lib. 1. & 2. De decret. Hipp. 5. Method. med. lib. de Element. 9.

What is more certain, and of greater importance to the business in hand, *Hippocrates* makes it appear in most of his Writings, that he acknowledges a *general principle*, which he called *nature*, to which he ascrib'd a mighty power. *Nature is of it self sufficient to every animal, and that in all respects. She performs every thing that is necessary to them, without needing the least in-*

instruction from any one how to do it. Upon this foot, as if nature had been a principle indued with knowledge, he gives her the title of *just*, he ascribes a (c) virtue, or virtues to her that are as it were her Servants. (d) *There* is, says he, *one only faculty, and there are more than one.* 'Tis by these faculties, that all operations are perform'd in the bodies of animals. They distribute the blood, the spirits, and heat thro all parts, which by this *means receive life and sensation.* He affirms elsewhere, *that it is this faculty which gives nourishment, preservation and growth to all things.*

(c) Δυναμις. *For Power, Faculty, or Virtue. It is sometimes employ'd to signify the height of 'em.*

(d) Lib. de alimento.

The manner wherein nature acts, or its most sensible administration by the means of the faculties, according to him consists on one side in *attracting* what is good and agreeable to each species, and in *retaining, preparing*, or *changing* it, and on the other side in *rejecting* whatever is superfluous or hurtful, after she has separated it from the good. The Physick of *Hippocrates* generally turns upon this hinge, as also upon that *inclination*, which, as he supposes, every thing has to be *joyn'd* with what agrees with it, and to remove from all that is contrary to it self supposing first an affinity between the several parts of the body, which is the reason that they sympathize reciprocally in the ills they suffer, as they share the good that arrives to them in common; according to the great Maxim which he establishes (e) that every thing concurs, consents, and conspires together in the body, with relation to the animal *OEconomy*, as we shall find more particularly in the following Chapter.

(e) Παντα ξυνῤῥοα καὶ ξυμφωνα.

Thus I have shown what it is that *Hippocrates* calls *nature.* He no otherwise describes this principle of so many surprizing operations, unless it be that he seems to compare it to a certain heat whereof he speaks after this manner. (f) *What* we call *heat* or *hot*, seems to me to have something of *immortal* in it, that understands

(f) De Carnibus.

ſtands all, that ſees and knows as well what is preſent, *as what is to come.* At leaſt we find a great reſemblance between the effects which he aſcribes to that heat, of which more hereafter, and thoſe which he attributes to nature.

As for the reſt, altho *Hippocrates* acknowledges in ſome places, *fire, water, air,* and *earth,* or *fire* and *water* in particular, to be the firſt elements of the bodies, yet he ſeems in others to admit three different principles, the *ſolid,* the *liquid,* or the *humid*; and the *Spirits,* which he explains otherwiſe (*g*) by the *container, the contained, and that which gives motion.* But as he particularly made uſe of theſe principles to explain all the accidents of humane body, we ſhall forbear to give his meaning of them, till we come to that Chapter.

(*g*) Τὰ ἰσχον-τα; τὰ ἐνιε-χόμενα καὶ τὰ ὁρμῶντα. Equidem lib. vi. ſect. viii.

In one of *Hippocrates*'s Books, which is entituled, *of Fleſh,* according to others of *principles,* we find ſomething very ſingular concerning the formation of the univerſal world, and of Animals in particular. He at firſt ſuppoſes that the production of man, or his being, that he has a Soul; that he is in health or that he is ſick, all his good and ill fortune in the world, that he is born or dies to proceed from things (*i*) *elevated* and *above us,* or the *cœleſtial bodies.* By this we may underſtand the *Stars,* the influences of which, according to this Author, have no ſmall power over humane bodies. But he explains himſelf, when he aſcribes all the above-mention'd things to that *immortal heat,* of which above, that is generally ſuppos'd to be the ſame thing with what he calls *nature* in other places.

(*h*) Περὶ σαρ-κῶν, *or* περὶ ἀρχων, *the latter is more natural, and anſwers the ſubject of the Book better.*

(*i*) τα μετέω-ρα.

The greateſt part of the heat, continues he, *that I have deſcrib'd,* having gain'd the higheſt place, at the time of the *Chaos,* form'd that which the ancients call'd the *Æther,* another part of this heat, or the greateſt part of the heat which remain'd, continuing in the loweſt

ſpace,

ſpace, which is call'd *Earth*, there was a meeting of *Cold* and *Dry* there, and a great diſpoſition to motion. A third part keeping the middle ſpace between the *Æther* and the *Earth*, made what we call the *Air*, which is likewiſe ſomewhat hot. At laſt, a fourth part, that lay neareſt to the Earth, and was the thickeſt and moſt humid of all, form'd what we call water. All theſe things having been jumbled together by a circular motion, at the time of the above-mention'd Chaos, that portion of heat which continu'd in the earth, being diſpers'd into ſeveral places, and divided into ſeveral parts, in one place more, and leſs in another, the earth was dried up by this means, and form'd as it were (*k*) membranes or tunicles, in which the matter growing hot, as it were by a ſort of fermentation, that which was moſt oyly and leaſt moiſt, was quickly burnt, and ſo form'd the Bones, but that which was more viſcid, and in ſome meaſure cold, not being combuſtible, form'd the Nerves, or rather the Tendons and Ligaments which are hard and ſolid. As for the Veins, they were form'd of the coldeſt and moſt viſcid parts, the more glutionous parts being dry'd by the heat, and from thence came the Membranes and Skins, of which they are compos'd. The cold particles which had nothing in them oleous or viſcid, being diſſolv'd, produc'd the humour or liquor which theſe Membranes incloſe. The Bladder with its contents were form'd after the ſame manner, as were alſo all the other cavities.

(*k*) χιτῶνες.

In thoſe parts, continues *Hippocrates*, where the glutinous exceeds the fat, the Membranes are made, and in thoſe where the fat is ſtronger than the glutinous, Bones are produc'd. The Brain being the (*l*) ſeat or proper place of cold and glutinous, which the heat could neither diſſolve nor burn, is firſt of all formed of the membranes in its ſuperfice, and afterwards of bones, by the

(*l*) Μητρόπολις, *the Capital City.*

means

means of a small portion of *fat*, which the heat had roasted, the marrow of the back-bone is made after the same manner, being cold and glutinous like the brain, and consequently very different from the marrow of the bones, which being only fat is not cover'd with any membranes. The heart having likewise a great deal of glutinous matter in it, became hard and glutinous flesh, inclos'd in a membrane, and hollow. The Lungs being near the heart are thus formed. The heart by its own heat presently dries up the most viscid part of the moisture, makes a sort of scumm full of Pipes and Channels, being likewise filled with divers little veins. The Liver is made of a great quantity of *moist* and *hot*, that has nothing fat or viscid in it, so that the cold being too strong for the hot, the humid is coagulated or thicken'd.

Upon the same foot *Hippocrates* reasons about the production of the Spleen, the Reins, and some other parts. What we have already cited may serve to give a Specimen of his manner of Philosophizing. Upon which I make this reflection, that this System of *Hippocrates* seems to be not very different from that of *Heraclitus*; the heat by which the former supposes all things to have been produced, being very near the same thing with fire, which according to the latter was the origine or principle of all Bodies, as we have observed above in the Chapter of that Philosopher. Several passages may be taken out of the first Book of *Diet* to confirm what we have advanc'd. *In a word*, says he in one place of this Book *the* Fire *has dispos'd all things in the body in imitation of the Universe*, &c.

But while we are upon the Philosophy of *Hippocrates*, lest the Alchymists shou'd take it ill at our hands, we must by no means omit this passage in the first Book above-mention'd, viz. *that those that work in Gold, beat it, wash it, and melt it by a gentle Fire, because a violent fire is not proper for such a business.* 'Tis pretended that

that *Hippocrates* here, had an Eye on the mystery of the Philosophers Stone, of which we shall have occasion to speak in the second part of this History.

And this may suffice for his Philosophy. Let us now descend from the general principles of bodies, to the particular principles of the human body, and leaving all Philosophical reflections, let us see what observations we can find in Anatomy there, for those properly belong to the History of Physick. Those that are minded to see more particularly how far *Hippocrates* carried his Philosophy, may consult the Books *de Flatibus*, *de natura hominis*, the first *de natura pueri*, *de dieta*, and some others. But the Reader ought to be inform'd, that the above-mention'd treatises are suspected to be spurious, and not to belong to him. His opinion concerning the seat of the Soul is to be found in the following Chapter.

CHAP. III.

Of the Anatomy of Hippocrates.

'TIs a difficult matter to give a just extract of the Anatomy of *Hippocrates*, for three things hinder us from knowing so much of this subject as it is necessary we shou'd. In the first place we find several contradictions in the writings of *Hippocrates*, or rather in those that are ascrib'd to him. Secondly, tho we shou'd heap together all that he says of each part, 'twould be an imperfect account, and not very coherent, Lastly, tho so many faults had not crept into the Text as there have, or there were less disagreement in the original MSS. yet his stile is so concise, and there are some places in him so obscure, as being frequently expressed in terms peculiar

culiar to himself, that are not to be found elsewhere, that 'tis extreamly difficult for one to understand him aright, tho he is never so great a master of the *Greek* Language.

For this reason we should very much regret the loss of one of *Galen*'s Books, intituled, *The Anatomy of* Hippocrates, if we had not just reason to suspect this Author of partiality, when he engages for the interests of this antient Physician, sufficient proofs whereof we shall see below that purely belong to Anatomy.

The helps that a man might expect to find upon this occasion from the modern Commentators, is but inconsiderable. If any light is to be had from them, we ought rather to trust the antient interpreters than those of our Age: because it is to be feared, that the latter, full of their new discoveries, imagine they see them every where, like those that can discover in *Homer* the most hidden mysteries of all Arts and Sciences, or those quick-sighted Genelemen, that can find the Philosophers Stone, in all Books whatever, let the matter they treat of be what it will.

That we may not be charg'd with being guilty of this prepossession, which we have condemn'd our selves, we will faithfully set down all that we cou'd find relating to this argument in the works of *Hippocrates*, and take particular care not to omit the least thing about which the Anatomists of the following ages have had different opinions, or pretended to make any discovery, that so we may give every man his due, and rob none of the praise that really belongs to them.

I will not pretend to confine my self to a certain order, but indifferently set down every thing as it comes to hand, and refer the Reader, that expects a continu'd description, or a greater insight into the nature, connection, situation of the parts of the body, to a full treatise of Anatomy, which he will find in the Chapter of *Galen*.

(4) The

(a) De locis in homine.

(a) *The nature of the Body,* (says Hippocrates) *is the principle or foundation on which all the reasoning of Physick is built.* One wou'd be apt to infer from hence, that he had a mind to recommend Anatomy as one of the principal means by which we may discover the nature of the body. What helps to confirm this conjecture, we find that immediately after he teaches what is the situation, composition, and use of the several parts. 'Tis undeniable, that *Hippocrates* wou'd have us study the nature of the body, but we may discover by some other places, that he thought we cou'd arrive to the knowledge of it no way so well, as in the practice of Physick, for he laughs at those who fancy'd themselves to be great Physicians, because they knew something in Anatomy. (b) *Some Physiciansand Philosophers,* says he, *pretend that a man can't understand the art of Physick, unless he knows what man is,* what is his first formation, and after what manner his Body is made. But for my part I am of opinion that all that has been said or written about nature by these people belongs more to the art of Painting than it does to Physick, and am perswaded that a man can't know nature clearly, but by the means of Physick, as those that are well skill'd in that art, will soon *perceive.* Here he seems to address himself to the Philosophers that preceeded him, and to these of his own time, who, as we have observ'd, had thrust themselves into this profession, and were the first that began to instruct themselves in Anatomy. It has been remarked above that the *Asclepiadæ*, the Predecessors of *Hippocrates,* had other helps of knowing the humane body besides Anatomy. As for *Hippocrates,* 'tis probable that he did not neglect this latter way, as being related to Philosophy, which he had carefully studied. There wou'd not be the least pretence to doubt of this, if the little Book or fragment attributed to him and intituled *Anatomy*, was really of his writing, but this

(b) De Prisc. medicin.

this is not certain, since *Erotiam* who has given us a Catalogue of *Hippocrates*'s Books, makes no mention of it. Be it as it will, we shall see anon how far he advanc'd in this Science, either by Anatomy, or any other method which we have touch'd upon in the Chapter of *Asclepiade*.

Hippocrates owns in one place that the (c) Veins come from the Liver, which is the origine and fountain of them, as the Heart is of the Arteries. In another place he maintains that the Veins and Arteries proceed equally from the Heart. (d) *There are two* hollow Veins that come from the Heart, one of which is call'd the *Artery*, and the other the *Vena Cava*. At that time all the *Blood Vessels* were indifferently call'd Veins, and the word *Artery* properly signify'd the (e) *aspera arteria*, or the Wind-pipe. Nay, *Hippocrates* gives the name of Veins to the Ureters, and seems to bestow the same appellation upon the Nerves, as we shall take notice below; besides there are but few places where he formally distinguishes the Arteries from the Veins, and where he calls them Arteries; which may render the credit of those books, or at least of those passages suspicious, where this distinction is to be found.

(d) Lib. de Carnibus.

(c) Lib. de Aliment.

(e) Ἀρτηρίη ἀπὸ τοῦ τὸν ἀέρα τηρεῖν.

The Artery, *adds he*, immediately after, contains more heat than the *Vena Cava*, and is the receptacle of the Spirits. There are other Veins in the Body besides these two. As for that which is reported to be the largest of all, and next to the heart, it runs thro the Belly and the Diaphragm, and dividing itself into two streams, visits either Kidney towards the Loins. Above the heart this Vein divides to the right and to the left, and ascending to the head, distributes itself to either Temple. We may, *continues he*, joyn the other Veins to this that are also very large, but to speak all in a word, all the Veins that are dispers'd thro

the whole Body, come from the *Vena Cava*, and the *Artery*.

Here are already two opinions concerning the Origin of the Veins and Arteries: There is a third likewise to be found in two several passages in *Hippocrates*, whether in respect of the Origin of the Veins, or in respect of your distribution. (a) *The largest veins of the Body, are*, says he, *dispos'd after this manner. There are in all four pair; the first pair come out behind the head, and descending down the back part of the neck, on each side of the spine, come to the Hips and Thighs, pass on thro the Legs to the outside of each Foot. For this reason, in all pains of the Back and Hips, bleeding in the veins of the Hams and external Ancles, are of great relief; the second pair coming likewise from the Head, run behind the Ears down the Neck; they are call'd the Jugulars, and run within the Spine down the Loins, where they divide on either side towards the Testicles and Thighs, and the inside of the Hams, from thence through the inward Ancles to the inside of the foot. For this cause, in all pains of the Testicles and Loins, bleeding in the veins of the Hams and internal Ancles is very serviceable. The third pair come out of the Temples, and run along the Neck towards the Shoulders and Lungs, from thence one turning from the right a little towards the left, runs under the Breast, to the Spleen and Kidneys, the other likewise turning from the left to the right, runs under the Breast to the Liver and Kidney. And these two branches terminate in the Rectum. The fourth part coming out of the fore part of the Head and Eyes, run under the Lungs and the Clavicles, and from thence thro the upper part of the Arm, pass over the bending of the Elbow, to the back of the Hands and Fingers, and thence they return again thro the palm of the Hand, on the inside of the Elbow, and under the Arm to the Arm-pits, and upon the surface of the side, one to the Spleen and the other to the Liver. At length both branches running*

(a) Lib. de Ossium naturâ & de Natur. humanâ.

running over the Belly, terminate in the privities.

To salve the contradiction between these two last passages, it may be urg'd that the Book *of the nature of the Bones*, from whence this latter is drawn, is not *Hippocrates*'s, but *Polybius*, his Son-in-Law's. Neither *Galen* nor *Erotian* take notice of this Book among the works of *Hippocrates*. They have not so much as taken notice of the name, tho they seem to have explain'd certain words found in it.

There is a passage of (*b*) *Aristotle*, wherein this Philosopher speaking of the *Origin and distribution of the Veins*, and relating the several sentiments of the Physicians thereupon, cites these very words of this Book *of the nature of the Bones*, which we have translated, and cites them as *Polybius*'s. This proof were sufficient, but it removes not all the difficulty; for we read the very same words in the Book of *Human Nature*, which *Galen* maintains strongly to be *Hippocrates*'s, pretending to prove it by the Authority of (*c*) *Plato*, who, as he says, has quoted a passage out of it, tho others have ascrib'd this Book to *Democritus*. Nevertheless *Galen* himself (*d*) denies this later opinion touching the origin and destribution of the Veins, to be *Hippocrates*'s, or even *Polybius*'s; but affirms that it must have been foysted surreptitiously into the Text. But this is not probable, for we find the same opinion in the Book *de locis in Homine*.

(*b*) De Genera. Anim. lib. 3. cap. 3.

(*c*) Platon. Phædr.

(*d*) De Hippocrat. & Platon. decret. l. 6. c. 3. *But* Pelops. Galen's *Master, was of another mind, maintaining, that* Hippocrates *held, as himself also did, that the Veins and Arteries, as well as Nerves, had their Origine from the Brain.*

There is another difficulty relating to the Book *of the flesh or of the principles*, from whence was taken what we said in the first place, *that the Veins and Arteries came out of the Heart*. *Aristotle* in the afore-cited passage, after having remarked *that almost all the Physicians consented*

with Polybius *to bring the veins from the Head, concludes they were all in an error, not knowing that they came from the Heart, and not from the Head.* If *Hippocrates* be the Author of that Book *of the Flesh*, wherein this opinion of *Aristotle* is plainly laid down, how is it likely this Philosopher should not know it? Why should he not as well have read the Writings of *Hippocrates*, as those of *Polybius*?

From hence we may infer, that this Book is no more *Hippocrates*'s, than that of the *Nature of the Bones*. Perhaps *Aristotle* chose rather in this place to cite *Polybius* or *Synnesis* of *Cyprus*, and *Diogenes Apolloniates*, Physicians of small reputation in comparison of *Hippocrates*, than to cite *Hippocrates* himself, whose Name we find but in (*e*) one place of his Works, and there mentioned only *en passant*; perhaps, I say, he has omitted to quote him out of malice or envy.

(*e*) Polit. c. li. 7. cap. 4.

Plato shew'd more honour, having made honorable mention of him in several places. Perhaps the Book in question was not *Hippocrates*'s, for neither do we find the Title of it in the List that *Erotian* gives of his Works.

Of the description of the HEART.

Amongst the Anatomical Books ascrib'd to *Hippocrates*, there is none written with more exactness than that of the Heart, which being very short, we give you here the entire Translation of it. 'The *Heart*, says the Author 'of this Book, *is of* a Pyramidal figure, 'its colour is a deep red. It is encompassed 'on all sides with a clos'd Membrane, in 'which is a small quantity of moisture like 'Urine; so that the Heart is as it were 'in a sort of Bladder. It was form'd after 'this manner, in a Case, for its better de'fence. Of the Liquor, there is but just as much 'as is necessary for the refreshment of the Heart,

'Heart, and to preserve it from being over-'heated. It distils from the Heart, which 'draws to it part of the moisture, which the 'Lungs reserve from the Drink. For when any 'one drinks most of it falls into the Stomach, 'the *OEsophagus* (*a*) being as it were a Tunnel 'which receives what we swallow whether Li-'quid or Solid. But the (*b*) *Pharynx* draws a 'little of the Liquor into its cleft, the *Epiglot-*'*tis*, which is as it were the lid of the *Pharynx*, 'hindering the greatest part of it from falling 'into it. As a proof of this, if we make any Ani-'mal whatsoever, especially a Hog, drink Water 'tinged with blue or red, and cut his throat 'while he is drinking, we shall find this water 'charged with the Tincture. But every one is 'not fit to make this experiment. We are not 'to make any difficulty of believing that part 'of the drink slips into the *Aspera Arteria*. 'But it may be ask'd how comes it then to pass, 'that in drinking too swift, the Water getting 'into the cleft of the *Pharynx*, raises a violent 'Cough. It is because the quantity of the 'Water being too great, opposes directly the re-'turn of the Air from the Lungs in expiration. 'Whereas when a little slips in at the clift, 'slipping gently down the sides of the *Aspera Ar-*'*teria*, it hinders not the Air from Rising. But 'on the contrary facilitates the passage by moi-'stening the (*c*) *Aspera Arteria*.

(*a*) *The Gullet.*

(*b*) *The upper-part of the Wind-pipe.*

(*c*) *Wind-pipe.*

'The Heart draws the moisture from the 'Lungs at the time of inspiration, and after the 'Air hath serv'd the use of the Heart, it returns 'by the way it came. But the Heart sucks up 'a part of the moisture which passes into its 'Bag, letting the rest return with the Air.

'This Air being return'd as far as the Pallate '(*d*) escapes thro a double passage, and it is ne-'cessary that it shou'd go out and the moisture 'also, they being of no use to the nourishment 'of the Body. How can Wind and Crude wa-'ter serve for the nourishment to a man, not

(*d*) Διαλεγει τον λογον.

'but that one and t'other have their use, for 'they serve to fortifie the Heart against the 'Evil it is naturally afflicted with, *that is excessive heat.*

'The Heart is a very strong *Muscle*, not for 'its *Tendons*, but for the hardness and compact-'ness of the Flesh. It has two distinct *Ventri-*'*cles* in one inclosure, (*e*) one on one side, and 't'other on t'other, which are not like to one 'another; the one is on the right-side, at the 'mouth of the *great Vein*, and the other on the 'left, and they take up almost the whole Heart. 'The cavity of the first is greater than that of 'the latter, and is more soft, but it extends 'not quite to the point of the Heart, the extre-'mity of which is solid, it appears as if it were 'sewed or fixed to the Heart. The Left *Ven-*'*tricle* is situated directly under the Left Nip-'ple, to which it answers in a right Line, and 'where its pulsation or beating may be felt. Its 'sides are thick, and it has a cavity like that 'of a (*f*) *Mortar*, which answers to the Lungs, 'which moderate by their nearness the exces-'sive heat of this Ventricle; for the Lungs are 'naturally cold, and receive a further refresh-'ment by the inspiration of the Air. Both 'these Ventricles are rough, and as it were co-'roded within, especially the Left. (*g*) The 'natural fire or heat which is born with us, 'has not its Seat in the Right, and it is some-'thing wonderous that the Left, which receives 'from the Lungs an Air, which is not tem-'per'd or mix'd, shou'd be the most rugged; 'it was likewise made thicker than the other, 'for the better preservation of the aforesaid 'heat. The Orifices of these Ventricles are 'not visible, till the *Ears of the heart* be first 'open'd or cut off, and its head or basis: 'When they are cut off, we find two Orifices 'in either Ventricle, but the *Vena Cava* which 'comes out of one of them, is not seen after it 'is cut. *These are the Fountains of Human Na-*

ture,

(*e*) Ἐν ἕνι περιβόλῳ.

(*f*) Ἑικελον ὄλμῳ.

(*g*) Ἔμφυτον πῦρ.

'ture, and from hence flow those Springs that 'serve the whole body. These are the streams that 'give life to Man, and when they dry up he dies.

'At the Exit of these Veins (the *Vena Ca-* 'va, and great Artery) and all round the mouth 'of these Ventricles, there are certain soft and 'hollow bodies called the *Ears of the heart*; 'they have not, however, any perforations 'like the Ears, nor do they serve to hear 'sounds, but they are the Instruments by 'which Nature draws the Air, and shew them- 'selves the Work of an *Ingenious Workman*, who 'considering the Heart ought to be very (*h*) so- 'lid, as being form'd of blood coagulated or 'thickned at the mouth of the veins, and that 'it ought to have likewise the faculty of draw- 'ing, has fix'd *Bellows* to it as Smiths do to their 'Forges, that it might draw the Air by this 'means. In confirmation of this, we see the 'Heart in one part continually agitating it self, 'and the Ears in particular to dilate and sub- 'side in their turns. I am likewise of opinion, '(*i*) the small veins draw the Air in the Left 'Ventricle, and the Artery in the Right. I 'say likewise, that that which is soft, is most 'proper to draw and to be inflated, and that it 'was necessary that (*k*) * what was fix'd to the 'Heart shou'd be refreshed, since it partakes 'of the heat; but the Engine which draws the 'Air ought not to be so large, lest it shou'd 'overcome the heat.

(*h*) *The Author says this place is very obscure, that he has translated it as well as he cou'd; that if he has not succeeded extraordinarily in it, that he has for his comfort the company of the rest of the Interpreters in his misfortune.*

(*i*) Φλεβία.

(*k*) Τὰ ὀπισθεν μετα τῆς καρδίης βλήματα,

by which the Author supposes the right Ventricle of the Heart to be meant.

* *But I rather think, that the Auricles were still intended, as by comparing them with the precedent and subsequent expressions will appear.*

'I ought likewise, says *Hippocrates*, to de- 'scribe the *hidden Membranes* of the Heart, '(*l*) which are an admirable Work; some are 'spread within the ventricles of the Heart like 'Spiders Webs, they close the Orifices of the 'ventricles of the Heart, and send their *threads*

(*l*) Ἀξιαπηγητότατον.

'into the substance of the Heart. They seem 'to me to be (*m*) the Nerves or the Tendons of 'this Entrail, and the Origin or Place from 'whence they spring (*n*) the Aortæ. These 'Membranes are disposed by pairs; for to every 'Orifice, Nature has fram'd three, which are 'round above in the form of a Semi-circle. 'Those that know these Membranes, wonder 'how they can shut the Aortæ.

(*m*) *See the Chapter of the Nerves.*

(*n*) *The Aorta signifies the great Artery only in all the succeeding Anatomists, but* Hippocrates, *under that name, comprehends the* Vena Arteriosa *also.*

(*o*) Καὶ τὴν καρδίην ὑποθαλπόντος ἢν τις ἐξεπισαίμου τὸ ἀρχαῖον κοσμον ἀφελῶν, τὸ μὲν ὑποστρήσει, τὸ δὲ ἐπανακλινεῖ, ὅτε οὔδωρ ἂν διέλθοι ἐς τὴν καρδίην, ὅτε φῦσα ἐμβαλλομένη. *Which words* Foesius *translates thus:* Siquis veteris instituti probè gnarus, mortui animalis corde exempto, hanc quidem demat, illam vero reclinet, neq; aqua in cor penetrare, neq; Flatus emitti poterit. *And* Cornarius, *much after the same manner.* Siquis veteris, eximendi cor mortui, moris gnarus, aliam auferat aliam reclinet, neque aqua, *&c.*

Why these Translators render the word κόσμος, *by that of* Mos, *or* Institutum, *which it does not signifie, is a mystery to me; it ought to be translated* Ordo, *with relation to the Membranes:* κόσμος, *according to* Erotian, *is an* Attick *Word, signifying* τάξις, *or Order. I explain also the Word* ἀρχαῖος *Ancient, by the term Natural,* κόσμος ἀρχαῖος, Ordo vetus, seu naturalis. Ἀρχαῖον

And if any one (*o*) who understands the ancient Order (or the natural Order and Disposition of this Membrane) takes out one rank (or keeps one rank stretch'd) and closes the other, neither water nor wind can get into the Heart. These Membranes are disposed with more Art, or more Exactness, on the Left-side than the Right. The reason of this is, because the *Soul of Man,* or the *Reasonable Soul, which is above the other Soul,* has its Seat in the Left ventricle of the Heart. This Soul has not its nourishment from the Meat which comes from the Belly, but from a pure luminous Matter separated from the Blood. This Matter which serves for Aliment to the Soul, is abundantly furnished from the neighbouring Receptacle of the Blood, and casts its Rays round, as the Natural nourishment, which comes from the Intestines and

Belly,

φύσις, *says* Erotian, πρὸ τὴ νοσεῖν ἢ κατὰ φύσιν ἔσα, *for* ἔμφυσῆσει *auferat, I read* ἐμφυσηίζει *firmet, which I suppose to be the true reading, but that the former crept into its place through the error of the Copists, misled by affinity of the sound of those two Words.*

Belly, is distributed into all parts; and for fear, lest that which is contained in the Artery, shou'd hinder the course of the nourishment of the Soul, and give a check to its motion, the Orifice of this Artery is eloſed as aforesaid, for the great Artery is nourished from the belly and intestines, and not by this first or principal nourishment. But the great Artery is not nourished by the blood, which we see, as is manifest by opening the left ventricle of any Animal, for we find it quite empty, or find nothing in it but serous humour, or a little Bile, and the aforesaid Membranes, but the Artery is never without blood, nor the right ventricle. This Vessel therefore gave occasion to the making of those Membranes for the passage out of the right ventricle, is likewise furnished with Membranes, but the blood moves upon that side but feebly. This way is open on the side, to carry the blood thither for its nourishment, but it is shut towards the heart; so that way is left for the air to pass insensibly from the lungs to the heart, not in great quantities, for the heat which in this part is but feeble, wou'd be over-power'd by the cold, the blood not being naturally warm, no more than water which receives its heat from elsewhere, tho' most believe it's hot in its own nature.

This Book of the Heart will give us the greatest Idea of the Anatomy of *Hippocrates* and his exactness, but it is one of those that is not acknowledg'd, either by *Erotian* or *Galen*. What the Author says in the beginning of this Book, *of the passage of one part of the drink into the Lungs*, being a very ancient Opinion, and maintained by *Plato*, who must have it from the

the Physicians that preceded him, of which *Hippocrates* was most considerable; we might infer, that the Book in which this Opinion is maintained is his: but those who forged this Book, might on purpose insert this opinion to warrant its antiquity. We shall see hereafter further proofs that it is spurious, in the Chapters of *Aristotle* and *Erasistratus*. This opinion is repeated in the Book of the *Nature of the Bones*. It is indeed amply refuted in the fourth book *of Diseases*, but most Authors agree this later book not to be *Hippocrates's*. We shall find something more of importance in the Chapters of the *Fibres*.

We have seen already three different Opinions taken from the Writings of *Hippocrates*, concerning the *Origin of the Veins*; there is yet a fourth, and what is more particular. This later opinion is to be found in the same book with the third; I mean the book of the *Nature of the Bones*, in which the Veins are derived from the Head. The passage is this: *The veins which are spread thro the body, and which give it* (p) *the spirit, the flux and the motion, are all branches of one Vein; whence it draws its Origin, or it terminates, I know not, but supposing a Circle a beginning is not to be found.*

(p) *See the Chapter of the Nerves.*

Something like this is what we read in another place. *There is no origin or beginning in the body, but the parts are equally both beginning and end, for in a Circle there is no beginning.* There are some other passages parallel to these. (r) *The nourishment comes from the inward parts to the hair, nails, and outward superficies. It goes likewise from the external parts and superficies, to the internal. All agree, consent and conspire together in the body.* And a little after: (s) *The great Principle reaches to the extremities, and the extremities to the great Principle.* (t) *The Milk and the Blood come from the superfluity of the nourishment, or are the remainder of the nourishment of the body.*

(q) De locis in hom. sub initia.

(r) Lib. de Alimen.

(s) Ibid.

(t) Ibid.

(u) The

(u) *The Circulations go a great way in relation to the Fætus, and to the nouriſhment; after the nouriſhment is perform'd, what remains returns and turns to Milk, and becomes nouriſhment to the Mother, and afterwards to the Fætus.* And again, *the ſame way which leads upwards, leads alſo downwards; or, there is but one way which goes both upwards and downwards.*

(u) Περίοδοι. *The ſame word is to be found in the firſt book of Diet. We find there likewiſe theſe following words:* περιφέρεσθαι, *to turn about,* περιφορὴ *gyration, or turning round;* περιφερῆς, *terms uſed by* Hippocrates, *to ſignifie the Mechaniſm of our bodies, by an alluſion to the methods uſed by Artificers of all ſorts in their Shops.*

(w) *All the Veins communicate, and run one into another; for ſome are joyn'd immediately together; others communicate by ſmall veins, which run from the Trunk of one to another, and which ſerve to nouriſh the fleſh.*

(w) De Loc. in Hom.

(x) *There are a great number of different veins which come from* (y) *the Ventricle or Belly, by which the nouriſhment is conveyed into all the parts of the body. The ſame nouriſhment paſſes alſo from the great veins, as well internal as external, to the belly, and the reſt of the body. Theſe veins ſupply one another reciprocally with nouriſhment, thoſe without to thoſe within, and thoſe within to thoſe without.*

(x) De Natur. hom.

(y) Ἀπὸ τῆς κοιλίης. *So read all the* MSS. *ſays* Foeſius. *Yet* Galen *reads* Ἀπὸ τῆς κόιλης *from the* Vena Cava.

(z) *The fleſh draws from the belly, and likewiſe from without; and our ſenſes diſcover to us, that all the body is tranſpirable, from within to without, and from without to within. Hippocrates* ſpeaks in another place of the (a) *reſt of the blood and ſpirits in the Veſſels,* which ſuppoſes a precedent motion.

(z) Ἔμπνουν, καὶ ἔισπνουν ὅλον τὸ σῶμα. Epidem. lib. 6. ſect. 6.

(a) Στάσις. De Diet. acut.

See the whole paſſage at length in the Chapter of Blood-letting.

We have both related and render'd as exactly as poſſible, the foregoing paſſages concerning the

the motion of the blood, spirits, and nourishments in the body, because they seem to point at the most considerable Anatomical discoveries of our Age. *Hippocrates* did unquestionably acknowledge a sort of circulation of the blood and humours: the aforecited passages are in express words. He uses also in another place, a term by which the Greeks used to signifie (*b*) the *reflux* of the Sea, to express the *return* of the humours from the skin to the centre of the body.

(*b*) Ἀμπωτις, lib. de humor. in prin.

It is necessary here, to avoid a fallacy, in giving to *Hippocrates* the honour of a discovery reserved to our Age, to make the following Remarks. It is apparent that this ancient Physician held this flux and reflux, or this circulation, to be made thro' the same Vessels which carry'd and brought back indifferently from the Centre to the Circumference, and from the Circumference to the Centre again. As for what escaped the known Vessels, it pass'd according to him (*c*) thro *insensible channels*, and ways undiscoverable, which yet were open as long as the Animal liv'd, according to the principles laid down by him and related by us, that all *consents, conspires and agrees together in the body*, or that all is *transpirable* from within to without, and from without to within.

(*c*) De morb. lib. 4.

If these Principles served his turn in this case, the *attraction* spoken of before, and the *faculties* subservient to *Nature*, brought him off easily for the rest; that is, that the motions of the blood and humours were usually determined by *necessity* and *attraction*. (d) *The blood*, says he, *which by the order of nature descends but once a month to the Womb, flows thither every day while the* (e) *Seed or Fœtus therein contained, draws what is necessary for it, according to its strength, and has its respiration greater or less. At first, the respiration of the Fœtus being very small, little blood comes from the Womb; but as by this respiration increases the Fœtus draws more blood,*

(d) De Nat. Puer.

(e) Γονὴ.

blood. and it descends in greater quantities into the Womb.

Nor does the *Fœtus* only draw, but all the parts likewise. (f) The *Ventricle* or *Stomach*, says *Hipporates* elsewhere, *is a fountain which furnishes all the body when it is full; but when it is empty, it draws in its turn from the body which exhausted it. The Heart, the Spleen, the Liver, and the Head, are the fountains which supply the other parts, and in their turns draw from them.* There are in *Hippocrates* a hundred passages like these, some of which we shall take notice of in the sequel. The Office of Nature, or the Faculties, is, according to him, to regulate the attraction, and provide for all the necessities of the Animal; *Nature, as we have observed, or its Faculties, nourish, and make every thing to grow and increase.*

(f) De Morb. lib. 4.

We shall add but a word or two more upon the subject of the motion of the blood in the Veins and Arteries, by which we may judge of the Idea *Hippocrates* has had of it. *There are,* says he, (g) *two other* (h) *veins which beat continually; these veins are the only ones in the body that contain no blood, for the blood turns from 'em. Now that which turns away, or returns, is a contrary motion to that which comes forward on that side; so that the first retiring, or withdrawing from these veins, and that which comes from above, endeavouring to descend, they do not agree, but push one another by turns, and mix and circulate one with another, which produces the pulsation or beating of these veins.*

(g) De loc. in Hom. *This Book is by universal consent agreed to be genuine.*

(h) *By this name* Hippocrates *understands as well the Arteries as Veins.*

We say nothing at present of the extraordinary motions of the blood and humours; we reserve them for the next Chapter. I know that some of the greatest (i) Anatomists and Physicians of the Age, Men very learned in the Languages, and all sorts of Literature, have done, and yet do believe, that the aforecited passages go abundance further. We shall have occasion to examine their Opinion in the Second Part of this History.

(i) Riolan. *and several others.*

Of

Of the BRAIN.

(k) Lib. de Gland. Galen *supposes this Book to be spurious.*

(k) The *Brain* is reckoned by *Hippocrates* among the *Glands*, becauſe it appeared to him *of the ſame nature, being white, fryable and ſpungy as they were.* And he believed, *that the Brain ſucked up the ſuperfluous humours of the body like the other Glands, which being all of a ſpungy nature, imbibe,* ſays he, *moiſture eaſily.*

But there is this further of the Brain; *That the Head being hollow and round, draws inceſſantly, like a ſort of Cupping-glaſs, the moiſture from the reſt of the body, which riſes in the form of a vapour; after which, it being over-charged, it ſends it down to the lower parts, eſpecially the Glands, from whence come Defluxions and Catarrhs.*

(l) Lib. de Morb. ſacro. (m) Lib. de Corde. (n) Γνώμη. (o) De loc. in hom.

Hippocrates in ſome other places, makes the Brain (l) *the Seat of Wiſdom and Underſtanding*, altho', as we have ſeen before, he lodges the (m) *Soul*, which is the ſame thing with the (n) *Underſtanding* in the Left Ventricle of the Heart. *Hippocrates* takes notice elſewhere, that the Brain was (o) cloathed with two *Membranes*, the one thick and the other thin. We ſhall have further occaſion to ſpeak of the Brain and its Membranes, when we ſpeak of the Senſes and their Organs.

Of the NERVES.

If *Hippocrates*'s Anatomy of the Brain be very ſcanty, he has yet leſs of the Nerves. To underſtand rightly the following Remarks, we muſt take notice that the Greek Anatomiſts that came after *Hippocrates*, diſtinguiſhed three ſorts of parts which were before confounded; the Nerves called νεῦρα, which are the paſſages of the Animal Spirits, which communicates ſenſe and motion to all the parts of the Body, the Tendons, τένοντες, which come from the Muſcles,

Muſcles, and ſerve to contract or extend the Members and the Ligaments, συνδεσμοι, which ſerve peculiarly to ſtrengthen the Articulations of the Bones. *Hippocrates* has given the firſt of theſe names indifferently to all the three parts; ſo that νεῦρον, Nerve, did as well and as often ſignifie in him a Tendon and a Ligament. He ſeems ſometimes to mean by it a Nerve, tho', according to *Galen*, *Hippocrates* uſes generally the word τόνος in that ſignification.

There is a paſſage in the pre-notions of *Cos*, where he ſpeaks of (*a*) *internal Nerves* and *ſlender Nerves*, by which may be underſtood the Nerves properly ſo call'd.

(*a*) Τὰ ἐντὸς νεῦρα καὶ λεπτά.

There is likewiſe another paſſage, wherein thoſe names ſeem to be given to the true Nerves. (*b*) The *Riſe or Origin of theſe Nerves*, ſays Hippocrates, *is from the back part of the Head, continuing along the Spine of the Back to the Iſchium; whence come the Nerves which go to the Privities, to the Thighs, the Legs, the Feet, and the Hands, and diſtribute themſelves even to the Arms, one part going into the Fleſh, the other along the Bone*, (*c*) Perone *to the Thumb, while it traverſes the fleſh to the reſt of the Fingers. It goes alſo to the Blades of the Shoulders, to the Breaſt, and to the Belly, through the Bones, and through the Ligaments. There come alſo others from the Privities, which taking their courſe by the* Anus, *tend toward the cavity of the Hips, proceeding afterwards part upon the upper part of the Thigh, and part under the Knees; they continue to the Tendon and Bone of the Heel, to the Feet, and ſome to the* Perone, *and ſome others to the Reins.*

(*b*) Lib. de Oſſ. Nat.

(*c*) Παρὰ τὴν περόνην.

Hippocrates ſeems here to ſpeak of real Nerves, yet when he comes in the ſame Book, to aſſign the uſe of the Nerves, which he deſigns by the ſame name, he confounds them with the Tendons. *The Nerves*, ſays he, *ſerve to bend, to contract, and extend the Members.*

In

(*d*) Νεῦρον.

In this later place, the word (*d*) *Nerve* may perhaps signifie a *Tendon*, whereas in the former it signifies a *Nerve*. But if *Hippocrates* knew the Nerves, he seems to have been a stranger to their use, for in the same passage he gives there the proper Office to the veins. By the whole passage we may see what he thought of the uses of some other parts: *The Bones*, says he, *give the form to the Body, and support it. The Nerves bind, contract and extend the Members. The flesh and the skin unite all the parts together. The veins which are spread thro' the whole body carry* (*e*) *the Spirit, the flood or facility of flowing, and the motion. By these veins which carry the Spirit*, &c. we are to understand the *Arteries*, by what has been before observ'd of the Office *Hippocrates* allots them. There is yet another passage in the *fourth Book of Diet*, where he speaks of the *passage of the spirits through the veins and through the blood*; and observes, that 'tis their *natural way*. *Convulsions*, the *Palsie*, *sudden Speechlessness* and *Vertigoes*, are there taken notice of as effects of the *interception of the spirits in the veins*; and the *Apoplexy* seems to be intended by the name of (*f*) *Interception of the veins*. See anon the passage at length, in the Chapter of Blood-letting.

(*e*) Πνευμα καὶ ῥεῦμα καὶ κίνησιν.

(*f*) Φλεβῶν ἀπόληψις.

As for the word τόνος, which as we have said generally signify'd a Nerve, we must examine the principal passages wherein it is found, that we may give the truer judgment of it. The following are the most considerable passages. We shall first propose one, wherein *Hippocrates*, after having laid down some of the Symptoms that accompany a dislocation of the *Thigh bone* forward, adds, (*g*) *That in such a dislocation they feel abundance of pain, and that there is a suppression of Urine, because the head of that bone presses upon very considerable Nerves, so that it causes a Tumour in the Groin.* *Galen*, upon this passage says, (*h*) *That by these considerable Nerves* Hippocrates *meant the Nerves which go along with*

(*g*) Lib. de Artic.

(*h*) In Lib. de Artic. Comment. 3.

with the Vein and Artery thro' the Groin, which are call'd (i) *considerable, or of great power, because they are near the spinal Marrow, and come out at the same place with those that go to the bladder. Hence it is, that the head of the Thigh-bone being displaced this way, the bladder it self suffers, and such an inflamation arises, that no Urine can pass. It sometimes also happens as* Galen *says, That the Urine is stopp'd with the greatness of the inflamation, which reaches to the neck of the bladder and the* sphincter *Muscle, and stops by that means the passage.*

(i) Επικαιρότατοι.

If the suppression of Urine spoken of, arises from the compression of the Nerves design'd by *Galen*, we should rather attribute this symptom to a *Stupifaction*, or a sort of *Palsie* of the bladder, than to an inflamation of it, an inflamation being not so natural a consequence of the compression of the Nerves as numbness; but *Hippocrates* himself seems to acknowledge, that this inflamation is the effect of the pain preceding, and this makes me suspect, that by these Nerves he meant no more than the Fibrous and Tendinous parts of the Muscles of the bladder, or near it.

We find in the same Book another passage, wherein *Hippocrates* seems to design the Nerves by the name τόνος. 'If you would, *says he*, 'cauterize or burn the skin under the Arm-'pits, you must take care of going too forward, 'or taking too much, for fear of hurting some 'considerable Nerves, which are near the Glands 'of that part. *Galen* wou'd have it, that *Hippocrates* here points at the Nerves that come from the spinal Marrow to the Arms; and, indeed, it seems as if he cou'd mean nothing else. Nevertheless, what *Hippocrates* adds presently after, perswades me that he designs nothing but the Tendons of the Muscles which draw the Arm downwards. 'You must know, 'says he, that when you have lifted up the 'Arm very high, you cannot lay hold on the

'skin of the Arm-pit, at least not so as to ex-
'tend it; the Arm being lifted up, the skin
'which was under the Arm-pit disappears, or
'can't be pinch'd: And you must further take
'care of the Nerves, which in this posture ad-
'vance, and are extended very much, which
'must in no manner be hurt. He uses also in
this place the same name τόνος.

The same Book likewise furnishes us with a third passage, wherein we meet the word τόνος, repeated several times it is in speaking of the *Articulations* of the *Vertebræ*; but all that he says there, seems better explicable of the *Ligaments* than of the *Nerves* properly so call'd.

We find likewise in another (k) Book of *Hippocrates* the following passage: 'There are two
'Nerves, τόνοι, which come from the Brain,
'which passing behind the great Vertebræ, draw
'sidewards from above towards the Gullet or
'Oesophagus, and touching the Artery on both
'sides, join again as if there were but one, and
'terminate where the Vertebræ and the Dia-
'phragma take their Origin, or are join'd.
'Some have supposed that these Nerves part-
'ing in this place, tended towards the Liver
'and towards the Spleen. There is another
'Nerve which proceeds from each side the Ver-
'tebræ along the Spine, and passing obliquely
'over the Vertebræ, disperses it self into the
'sides. And these Nerves, as well as the Veins,
'(of which I spoke before) seem to traverse the
'Diaphragm, and terminate in the Mesentery:
'These Nerves re-joining again at the place
'where the Diaphragm takes its Origin, and
'passing through the middle below the Artery
'return to the Vertebræ, and at last lose them-
'selves in the *Os Sacrum*.

(k) De Morb. vulgar. lib. 2. sect. 4.

It is impossible to translate this passage well by reason of its obscurity; it is taken from a fragment of Anatomy in the Book before cited, which appears to be out of its place, having no coherence with any thing, either antecedent

cedent or consequent, yet *Galen* has commented upon this Book of *Hippocrates*, (*l*) for he relates some of the first words of the passage we have translated, which proves that the fragment from whence it was taken, was inserted even in his time in the place where we now find it. *Galen* contents himself to insinuate in two words, that this passage treats of real Nerves, without giving himself the trouble to explain it entire; and perceiving that this passage was little for the honour of *Hippocrates*, he goes about to excuse him, saying, *What he writ was only for a* (m) *Memorandum for himself, and not to treat exactly to the bottom of this matter.* And to give the more credit to it, he adds, *That the first and third Books of his Epidemicks were the only Books which* Hippocrates *finished, or that he wrote with any design of publishing.* The passage here meant being taken out of the second, which, according to *Galen*, was but a sort of Meddly which the Author had not digested; this may be so, but he ought to have shewn that *Hippocrates* had elsewhere spoken better, or more clearer, on this head.

(*l*) Comment. in lib. de artic.

(m) Ὑπομνηματικῶς, & συνταφικῶς.

It is to no purpose to perplex our selves to find in an Author what he has not; if we shou'd allow that this ancient Physician, and the *Asclepiades* his predecessors, knew or had seen some considerable Trunk of Nerves, as it was hard if the practice of Chirurgery gave them no occasion, they appear not to have distinguish'd them well from Tendons or Ligaments, nor to have known the true use of them.

(*n*) The forecited passage, in which *Hippocrates* assigns to the Veins and Arteries the Office of the Nerves, is a convincing proof of his Ignorance on that subject; but there cannot be a better proof than we find in the Writings of this Physician, and the manner of his reasoning with (*o*) *Alcmæon*, and other Philosophers of his time, about *Hearing*, *Smelling*, and the

(*n*) *See the Chapter of Blood-letting.*

(*o*) Vid. lib. 4.

rest of the *Senses*; therein we do not see that either one or t other so much as suspected the share the Nerves have in Sensation.

Of the Organs of SENSE.

We have seen before *Alcmæon*'s Opinion: The following descriptions of the *Organs* of *Sense* are taken from *Hippocrates*. (a) 'The Ears, 'says he, have a hole which butts upon a bone 'as hard and dry as a stone, to which is join'd 'a Fistulous cavity, or a sort of passage oblique 'and narrow, at the entry of which there is a 'Membrane extreamly fine and dry, whose 'driness, as well as that of the bone, produces 'the sound, the Air being reflected by this 'bone and by this membrane. After which, without mentioning the Nerves, he endeavours to prove that whatever is dry sounds most. In another place he says, (b) 'That the cavities 'which are about the Ears are made only for 'the better hearing of noises and sounds. And he adds, 'That whatever comes to the Brain 'by the Membrane (which encompasses it) is 'distinctly heard, that for that reason there is 'but one passage which pierces in this place to 'the Membrane which is spread over the 'Brain.

(a) Lib. de Carn.

(b) De Loc. in Hom.

As for the *Smelling* he says, 'The brain being 'moist, has the faculty of scenting or smel-'ling, by drawing in the odour of dry things 'with the air, which runs a-thwart (c) certain 'dry bodies. The Brain, *adds he*, reaches even 'into the cavity of the Nose; in this place there 'is no bone between them, but only a soft car-'tilage like a Spunge, which can neither be 'call'd bone nor flesh.

(c) Διὰ σῆς βεγγχίων ξηρῶν ἐόντων Lib. de Carnib. 4.

He describes the Eye after this manner: 'There are, *says he*, some small veins extream-'ly slender, which go (d) into the eye thro' 'the Membrane which incloses the Brain. 'These veins nourish the light of the eye with a 'Liquor

(d) Ἐς τὴν ὄψιν, *into the sight or eye.* Lib. de loc. in hom.

'Liquor extreamly pure, which comes from 'the brain, in which the Images of things ap- 'pear to the eyes; the ſame veins, if they dry 'up, extinguiſh the ſight. There are alſo 'three Membranes which encompaſs the eye, 'of which the firſt is the thickeſt, the ſecond 'is thinner, the third is extreamly fine, which 'preſerves the liquor or humour of the eye. 'The firſt being hurt, the eye is out of order: 'The ſecond being broken, puts it in great dan- 'ger, that it puffs outward like a bladder: 'But the third, which preſerves the humour, 'is that whoſe breaking is of worſt conſe- 'quence.

What follows we find in another (*e*) Book. *We ſee for this reaſon, or after this manner, viſion is made.*

(*e*) Lib. de Carn.

'There is a vein which runs from the Mem- 'brane of the Brain, which paſſing thro' the 'bone, enters into each eye. By theſe two 'veins, the moſt ſubtil part of the viſcid hu- 'mour of the brain diſtils as it were thro' a 'Streiner, and forms round about it a Mem- 'brane like to that which is tranſparent in the 'eye, which is expoſed to the air and winds, 'which is form'd much after the ſame manner 'that other Membranes are; but there are ſe- 'veral Membranes about the eye, which are 'like to that which is tranſparent within. In 'this tranſparent, the light and luminous bo- 'dies are (*f*) reflected, and by this reflection 'viſion is made. Viſion is not made by what 'is not Diaphanous, and does not reflect. The 'reſt of the white about the eye is a ſort of 'fleſh, and what we call the ſight appears 'black becauſe it is deep. The Tunicles which 'are about it are black for the ſame reaſon. We 'call, *ſays he*, a Membrane or Tunicle, that 'which is like a skin, which is no way black 'of it ſelf, but white and tranſparent. As for 'the moiſture which is in the eyes, it is ſome- 'thing viſcid, for we have ſometimes ſeen, af-

(*f*) Ἀντανακλᾶται.

'ter the breaking of the eye, that there came 'out a thick humour, which is liquid while it 'is warm, but solid as Incense when it is 'cold.

Those that think that *Hippocrates* knew as much as we do now, may say that he called the *Optick Nerves* veins. 'Tis true this name signifies variety of things in this Author, for he gave it not only to the Arteries, but likewise to the Vessels which contained no blood, such as the Ureters, because they are round, long, hollow and white, like veins. He does indeed sometimes distinguish certain veins by the Epithet of (*g*) *veins that hold blood*, but 'tis not in opposition to the Nerves, but to certain Vessels which he calls (*h*) veins that are very slender, and contain but little blood. He talks also of a *Nerve* full of blood, which according to *Erotian* shou'd be a vein, tho' others understand by it the *Panniculus Carnosus*. A learned Interpreter of *Hippocrates* pretends that he gave to some veins the Epithet of *hollow*, to distinguish them from veins that were (*i*) *solid*; but I find not this later word in *Hippocrates*, tho' the *hollow* veins there cited might be meant of the veins and arteries in general, which are both hollow Vessels. The same Interpreter says elsewhere, (*k*) that *Hippocrates* in one place, comprehends under the name of *Veins*, *Nerves*, *Tendons* and *Ligaments*, which he appears not to me to prove. *Rufus Ephesius* tells us, That the most ancient *Greeks* call the *Arteries* Nerves; if it be true that *Hippocrates* called the Optick Nerves veins, he ought to have said that the Ancients reciprocally called the *Nerves* by the names of *Arteries* and *Veins*.

All that we can gather from all this is, that the inaccurateness of *Hippocrates*, and other Authors of those Times, in distinguishing different Vessels by different names, shews that they had but a very superficial knowledge of them. Perhaps the word (*l*) *Vein* was a term

(*g*) Φλέβες ἐνάιμονες.

(*h*) Ὀλιγάιμοι καὶ λεπτὰι, lib. de Offium Nat.

(*i*) Φλέβεστερεαὶ, vid. Foesii Oeconom. Hippoc. in voce νεῦρον.

(*k*) Id. in voce φλέβες.

(*l*) Φλὲψ.

as general amongst them as (*m*) that of *Vessel* amongst the Anatomists since, which signifies indifferently a *Vein*, *Artery* or *Nerve*, or even the *Ureters*, or any other parts that serve for the conveyance of Liquors or Spirits. If it were so, the Ancients run no risque when they call all the Vessels *veins* without distinction.

(*m*) Ἀγγεῖον.

Of the FIBRES.

Before we quit the *Nerves*, we must examine the Greek word ἶς, whose plural makes ἶνες, by which it is pretended that *Hippocrates* signify'd equally a *Fibre* and a *Nerve*. Some says *Erotian* will have this word to signifie a *Nerve*, others explain it only of the *Fibres*, whereof the Nerves are composed. The Greek Authors that have written of Plants, have call'd by this name the *Nerves* or *Strings* which appear on the back of Leaves, and the strings at the end of Roots. The Anatomists have given the same name to the small strings which are in the flesh, and other parts; and the *Latins* have translated it *Fibræ*. *Hippocrates* has undeniably used the word in that sense; as when he observes, that the *Spleen is full of strings or fibres*. He takes notice also of the *Fibres in the blood*; but it is pretended likewise, that he signified the *Nerves* by it. To prove it, a passage is cited, where he says, (*a*) *That the heart has Nerves or Fibres which come from all the Body*.

(*a*) De Offic. Natur.

He uses there the word ἶνας, which we find no where else; but *Foesius* reads ἴνας. This latter word may as well be rendred Fibre as Nerve; that which inclines us to the later signification, is what he adds as a proof, *That the Seat of Thought is rather about the Thorax than any other place of the body*, because this agrees with the opinion of those who bring the Nerves from the Heart, as we shall see hereafter: But,

perhaps, neither the common reading, nor that of *Foesius*, are true. And we ought to read with *Cornarius* ἡνίας, *habenas*, the Reins changing one letter it alters not the pronunciation. This Author translates this passage thus: 'The Heart is situated as in the Streights 'of a passage, that it may hold the Reins for 'the guidance of the whole Body. For this 'reason Thought has its Seat about the Thorax 'or Breast, rather than any other part. The 'changes of colour also are produced by the 'opening and shutting of the veins by the 'Heart; when it opens them it looks fresh and 'lively, when it shuts them we become pale 'and wan.

Of the MUSCLES.

There is little more to be found in *Hippocrates* concerning their Muscles than their name. The following passage is the first that takes notice of them. (*a*) 'The parts whose flesh is 'turn'd round, which is what we call a (*b*) Mus-'cle, have all a belly or a cavity. (*c*) For 'all that is not composed of parts of a differ-'rent nature, whether it be covered with a 'Membrane, or whether the flesh covers it, all 'that is hollow, and while it is well, it is full 'of spirit, but when it is diseased it is fill'd 'with a sort of water, or corrupted blood. 'The Arms have flesh of this sort, the Thighs 'and the Legs the same, as well as the most 'meagre and fleshless parts.

(*a*) Lib. de Arte.

(*b*) Μῦς.

(*c*) Ἀσυμφύτον.

We find in another place the word (*d*) ξυναγώγεες, which can be nothing but an Adjective to μύες, which is understood, οἱ ξυναγωγέες μύες, *Musculi adductores*, or *adstrictores*: The Muscles which serve to *draw back* or *gather* together. He speaks there of the *Anus*. I know not whether there be any other particular wherein the action of the Muscle is touch'd.

(*d*) De Offic. Med.

As

As for the names, the ſucceeding Anatomiſts diſtinguiſh'd the Muſcles; he has ſpoken in one place of the Muſcle call'd (e) *Pſoas*.

(e) Lib. de Artic.

Of the Oeſophagus; *of the* Stomach *or* Ventricle; *and of the* Guts.

(a) The *Oeſophagus*, according to *Hippocrates*, is a Tunnel which reaches from the Tongue to the Stomach, which is the place where the Meat it putrified, or is concocted. We find both theſe expreſſions in *Hippocrates*: He calls the Stomach, in the paſſage we have cited, the putrifying Belly, (κοιλίη σηπτική.) (b) He uſes elſewhere the word ακεσσαπὲς, that is *which begins to putrifie*, ſpeaking of the nouriſhment or food in the ſtomach. But we find much oftner the words πεψις *Coction*, and πεσσειν, *to Concoct*. This digeſtion, according to him, is made by the heat of the Stomach, which he calls a part all *Nervous*, which joins to the Liver on the Concave-ſide.

(a) Lib. de Anatom.

(b) Lib. de Alimento.

We muſt further take notice, that the words ἰσοφάγος and σῆμαχος, ſignifie the ſame thing in our Author. The latter ſignifies often in *Hippocrates* the Orifice, or mouth of any Veſſel or part whatſoever, as of the Bladder, of Gall, the Matrix, *&c.*

(c) *Hippocrates* ſeems not to diſtinguiſh more than two Guts, one which is ſtraight, about the length of a dozen Cubits, being afterwards full of folds; *ſome*, ſays he, *call it Colon*. And he obſerves in another place, (d) This Gut in a Man is like that of a Dog, but that in a Man it is bigger. This Gut is ſuſpended by, or faſten'd to a part which he calls *Meſocolon*, that is the middle of the *Colon*, and that part it ſelf is faſten'd to the Nerves which come from the ſpine of the back, and paſs under the belly. The ſecond named ἄεχος, *is furniſhed with abundance of fleſh all round, and ends in the Anus.*

(c) Lib. de Anatom.

(d) De Morb. Epidem.

Eſo-

Elsewhere he says, This latter Gut is Porous, and adds some particulars concerning the Intestines, which shall be remembred when we come to the *Reins*.

Of the LIVER.

Hippocrates says of the Liver, that it abounds more with blood than the rest of the Bowels, and that there are in it two eminencies which they call *Ports*.

He says further, That the Liver has five Lobes, or is divided into five Parts. We have seen before, that he has made it in another place the Origin of the Veins. He observes that several *Bronchiæ* pass from the Heart to the Liver; and with these *Bronchiæ*, the great vein by which the whole body is nourished. He elsewhere calls this vein (*a*) the *Liver-vein*; he assigns to the Liver the Office of separating the Bile, which it does by the means of its veins, which draw whatever is Bilious, or proper to make Bile in the Aliment.

(*a*) Ἡπατίτης.

Of the SPLEEN.

The *Spleen* beginning from the last of the short Ribs on the Left-side, stretches its self out like the print of a Man's foot; it receives one vein that divides it self into an infinite number of strings like the threads of a Spiders web, which are full of blood, and diffused through its whole substance. It is fasten'd, or hangs to the *Omentum*, which it furnishes with blood by divers small veins. *Hippocrates* says in one place, that the *Spleen* is (*a*) *Fibrous*. He says also, that it is soft and spungy, and by that means draws from the Ventricle which it is near to, part of the moisture which comes from the drink, the rest being afterwards suck'd up by the Bladder of Urine.

(*a*) Ἰνώδες.

Of

Of the LUNGS.

The Lungs have, according to *Hippocrates*, five *Lobes* like the Liver; they are cavernous, rare, and pierced with divers holes like Spunges. (*a*) For this reason it draws from the neighbouring parts the moistures they contain.

(*a*) De prisc. Med.

Of the Membrane *which separates the Belly from the Breast.*

The name which *Hippocrates* gives to this *Membrane*, which separates the Belly from the Breast, is the same by which the Greeks signify'd (*a*) the *Mind* or *Understanding*. The most ancient Physicians called it so, out of a perswasion that it was the Seat of the Understanding, making it to divide the function attributed, as we have seen before, to the Heart, which is near it.

(*a*) Φρένες.

Not that this was the generally received opinion; it was believed false, even in the time of *Hippocrates*. If the book of the *Falling Sickness* be his, the Author of this book expresses himself thus: *The Part which is called* Phrenes, *is falsly so call'd and at random. This name is grounded upon an* (b) *opinion, and not upon any thing real; for I see not how this part contributes to* Prudence *or* Understanding. *All that it does is, that when any one is surprized with any great and sudden joy or grief, it beats, and causes thereby a sort of uneasiness or pain; for it is fine, and more strongly upon the stretch than any other part of the body, having no belly or cavity to receive what is good or what is bad, but being alike encumbred with one or t'other. This part,* says he, *perceives, or has sense, but it is not the Seat of* Wisdom *no more than the Heart; wherefore the name of this is as improper as that of the* Ears of the Heart, *which have no hearing.*

In another place *Hippocrates* says of this Membrane, That it *has its Origin near the Back-bone behind the Liver*; and in one, that it is nervous and strong. He says yet in another place, That *this Membrane causes madness and folly when the blood stagnates there, or moves too slowly.*

Of the Reins, *the* Ureters, *and Bladder of* Urine.

(a) De Off. Nat.

Our Author speaking of (a) the *Reins*, numbers them amongst the *Glands*, or at least he seems to think that they have Glands, and those more gross than the rest of the body; but it seems more probable that he meant the Glands near them, whatever they were, than those of this part.

He had said a little before to the same purpose: 'That the Intestines had the biggest 'of all, which drew the moisture therein con-'tained. He believed, That the Reins drew 'likewise the moisture from the nearest Glands, 'and sent it to the Bladder. He supposed in another place, 'That this moisture came from 'the drink; and that the Reins, by a faculty 'peculiar to themselves, having suck'd a part 'from the veins near which they are situated, 'it filtred, or run through the substance of 'em 'like water, and descended into the bladder 'by the veins which lead thither, while the 'rest of the drink soak'd immediately thro' the 'Intestines into the same bladder, the Intestines 'or Intestine, being very spungy and porous 'in the part contiguous to it.

Of the Organs, *and manner of* Generation.

We find in *Hippocrates*, the names of the principal parts distinguishing the Sexes, but he says nothing of their structure. He has this only concerning the *Vesiculæ Seminales*, That *there are on either side the Bladder, little bodies like*

like Honey-combs, in which the seed is contained. He believed that it came from all parts of the body, but particularly from the Head, descending by the veins behind the Ears down the spinal Marrow, and into the Reins. As for the manner of *Conception*, and the *formation* of the *Fœtus* in the Womb, he pretends *that the Seed both of the Male and Female being mingled in the Womb, grow thick and hot, or spirituous; after which, the Spirit contained in their Centre expands it self, and draws a part of the Air which the Mother breathes; by means of which mixture, these two Seeds in receiving refreshment, are nourished or inflated, till it forms about it self a small* Pellicule, *which afterwards contains others under it, which are all fix'd together.*

At this time the blood of the Mother flowing into the Womb, and fixing there, produces a sort of flesh; from the middle of which shoots the Navel, which is a Pipe hanging down from these Pellicules, *by which the* Fœtus *breathes, is nourish'd and increases. That the* Fœtus *is nourished by the Navel,* is repeated (*a*) in more than one place, yet notwithstanding this, *Hippocrates* elsewhere affirms, (*b*) *That it is nourished by sucking at the Mouth, that otherwise it could not have excrements when it came into the World in its Guts, and would not so readily suck at the Breast if it had not before done something like it.*

(*a*) De Nat. Puer.

(*b*) De Carnib.

Hippocrates continuing to speak of the formation of the Child, says, *That the flesh before spoken of being form'd, the blood of the Mother, which is drawn every day in greater quantity into the Womb, by this flesh which breathes, causes the* Pellicules *to swell, and that it causes foldings in the outward ones, which filling themselves with this blood, produce what is call'd the* Chorion. *Afterwards as the flesh grows, the spirit distinguishes or disentangles the parts, every one going towards its like, the thick to the thick, the clearer or thin to the thin, the moist to the moist, every thing repairing to its proper place, or to the quarters of those*

those of the same nature, from whence they had their Origin; so that what comes from the thick remains thick, and the moist, and the rest accordingly, the heat after all bringing the bones to the hardness they are of. After this, the extremities of the body shoot outward like the branches of a Tree; the Parts, as well internal as external, are better distinguished, the Head erects it self above the Shoulders, the Arms separate themselves from the Sides, and the Legs spread themselves out; the Nerves or Ligaments go to the Joints, the Mouth opens, the Nose and Ears shoot out of the Head and are perfected, the Eyes are fill'd with a pure humour, and the distinctions of Sex appear; the Entrails are distinguished and ranged, the Infant begins to breathe by the Mouth and by the Nose, the Belly is fill'd with Spirit or Air, as are the Guts also, and the Air comes to them likewise by the Navel. At length the Guts and Belly open so, that a passage is made to the Anus, *and another from the Bladder outwards. Hippocrates,* or the Author of this Book, having reasoned thus of the formation of the body of a Child, shews that *Plants* are produced after the same manner, and explains their growth from Seeds by the same principles. He hints likewise, that Birds in the Egg have the same formation, but inlarges not much thereupon. The yolk of the Egg is, according to him, the matter of which they are produc'd, and the white their nourishment. From all which he concludes, *That Nature is the same, and acts after a uniform manner, in the generation of Men and Plants, and whatsoever springs from the earth*; in which, his opinion is the same with that of (*c*) *Empedocles.*

(*c*) *See the Chapter of* Empedocles.

What *Hippocrates* says of the manner of his discovery, that the mixture of the Seeds in the Womb is soon cover'd with a skin, is pretty remarkable: 'He had opportunity to inform 'himself therein, by means of the advice he gave 'a Musicianess Slave, who being gone six days, 'to the great prejudice of her Voice, and her

'Masters

'Masters profit, to leap several times upon the 'ground; which she having done, the Seed came 'away with noise. It was like, *says he*, to a 'raw Egg without a shell, the liquor of which 'was very transparent. He saw there very fine 'white Fibres upon the Membrane, which con-'tained this liquor, which being mix'd with a 'thick blackish red Matter, which made the 'whole Membrane appear red, there was in 'the middle of this Membrane something very 'fine, which he took for the Navel, and it was 'about the beginning of the place of the Origin 'of the Membrane.

The Author continuing to examine what happens to the Embryo in the Womb, from the time that its body is form'd, to the time of its birth, says, *That the body of a Female has all its Parts distinct, at the end of forty days at farthest, and the Male at thirty.* For which he gives this reason, *That the Seed which produces a Female is more feeble and moist than that which produces a Male.* He gives also another reason drawn from the time of Womens evacuations after Labour, which for brevity sake we shall omit here. He adds, for the difference of Sexes, That Males are begotten when the Seed of both Male and Female is vigorous; and Females, when their Seed is weaker or moister, and has less heat. He observes, That the Males come from the right side of the Womb, which is stronger and hotter, and the Females from the left.

'The Body of the Infant being thus rough 'drawn, grows continually, drawing to it self 'the most Oily part of the blood of the Mo-'ther, which makes its bones become more 'hard, the fingers part, and nails come upon 'their ends, hair upon their heads, and other 'parts of their bodies. After three months 'the Male begins to stir, and the Female gene-'rally after four; tho' there may be sometimes 'some variation. The Infant being come to

'its

'its just growth and bulk, and not finding any 'longer sufficient nourishment from the Mo-'ther, begins to stir violently, and breaks the 'Membranes in which it was wrapp'd, and so 'procures its exclusion, which happens usual-'ly in the tenth month. Being born, it's nou-'rished with the Milk of its Mother, or a 'Nurse. The matter of which this Milk is com-'posed, is the most fat and oily part of the 'Aliment, after this manner. The Womb, as 'it grows big, presses the *Omentum* and Belly, 'and by that compression obliges 'em to dis-'charge their fat, which is presently suckt in-'to their Breasts; the veins of which dilate 'themselves afterwards more and more, by 'the sucking of the Infants.

This, according to our Author, is the manner of the formation, and increase of Infants in the Womb, and of their coming into the World; which is to be understood of ordinary cases, which exclude not the extraordinary ones, whereof in some Books written for that purpose, *Hippocrates* gives a particular Account.

Of the seventh and eighth Months Birth.

There are two Books, one Intituled, *The seventh Months Birth*; and the other, *The eighth Months Birth.* The first of these Children may live, and arrive at a good Age, but not the second; which, according to our Author, must necessarily die in its entrance into the World, or presently after. The reason that he gives of this difference is, That seven months after conception the Child in the Womb being perfectly form'd, and already pretty strong, altho' it has some time to grow, moves very vigorously, which causes the Membranes, in which it is involv'd, to stretch a little, as we see the Ears of Corn open some time before the Grain is ripe. It happens sometimes that this distention

tion being greater than the Membranes can bear, they break and the birth muſt follow. This Birth being too early, moſt of them that are born at that time die immediately. But as we have obſerved, the Infant having at that time his body compleatly form'd, ſome however eſcape with due care.

As for thoſe that remain longer in the Womb, after the relaxation of the Membranes, *Hippocrates* ſuppoſes that the ſtrong efforts they have made, renders them weak and ſick for forty days; ſo that if they are born in that time, the freſh efforts which they are oblig'd to make to force their way into the World, quite ruins their ſtrength, and certainly kills them, whereas thoſe that out-ſtay the term, eſpecially thoſe that have forty days more to recover in, being born in full ſtrength, eaſily ſurvive.

Theſe two forty days are the laſt of ſeven, which *Hippocrates* ſuppoſes to paſs between the time of the conception and the birth of Children, who come according to the ordinary courſe of Nature.

He ſuppoſes at leaſt, that if the Child does not ſtay the full ſeven times forty days, which carries the time of birth ten days over nine months, reckoning as he does thirty days to a month, it ought at leaſt to be enter'd into the laſt forty days; as thoſe are that are born between the beginning and end of the ninth month.

He thought likewiſe that it was ſufficient for Children, that came in the ſeventh month, that they were enter'd into the ſeventh. For which reaſon, he puts thoſe that are born at the end of *one hundred and eighty two days*, and a ſmall part of a day, in the number of thoſe Children that comes at ſeven months compleat, tho' this number of days, after his way of reckoning, makes but ſix months and two days, and wants eighteen days to compleat the fifth forty.

That which perſwaded *Hippocrates* that Children born at ſeven months were more likely to live than thoſe born at eight; and that *ſeven times forty days* were required between conception and a mature birth, was, That he ſuppoſed the number *ſeven* to be the moſt perfect of all numbers, and to have a mighty influence not only in the formation and birth of Children, but even over the life, death, and diſtempers of Men; according to which he ſays in one place, (*a*) *That the Age or Life of Man is of ſeven days, or is govern'd by the number ſeven; that all that befals him, or all that reſpects the Oeconomy of his body, is regulated by the number ſeven by Septenary periods.* In which he follow'd the opinion of *Pythagoras*, acknowledging with him certain Laws (*b*) of *Harmony*, by which the whole Univerſe is govern'd, which conſiſts in the conjunction or union of certain Numbers, of which ſeven is the moſt powerful. But whatever was *Hippocrates*'s reaſon for aſſigning theſe poſitive times of birth, 'tis very remarkable that the whole World has ſubmitted to his Deciſion, and his Authority alone has been the Rule and Standard to all the (*c*) Lawyers and Emperors of *Rome* in their Laws upon this ſubject.

(*a*) Lib. de Carn.

(*b*) De partu ſeptimes & Epidem. lib. 2. ſect. 6.

(*c*) Septimo menſe naſci perfectum partum receptum eſt propter autoritatem doctiſſimi viri Hippocratis. Paulus lib. 7. §. de ſtatu hominum. *He is cited upon the ſame account by divers other Lawyers.*

We ſhall cloſe the Account of his Anatomy with this digreſſion, taking notice only, that there are in the Writings of *Hippocrates* many things concerning the Bones, their number, figure and contexture; and that it is the part of Anatomy in which he is of all the moſt exact, as being the moſt neceſſary to the practice of Surgery, particularly that which relates to Fractures and Diſlocations, which he underſtood excellently well, as we ſhall ſhew in its proper

proper place: However, we thought not fit to take further notice of it here, becauſe 'tis a part of Anatomy leaſt diſputed in after-times, and becauſe we ſhall give a compleat Syſtem of Anatomy, wherein the Oſteology will be comprized in the Chapter of *Galen*.

This is what we wou'd obſerve of the Anatomy of *Hippocrates*: We ſhall find ſomething relating to it in the next Chapter, and after in that of *Eraſiſtratus*.

Of the Cauſes of Health, *and of* Diſeaſes; *their ſubject and principal differences.*

Hippocrates, as we have ſhewn, laid down three Principles, the *Solid*, the *Liquid*, and the *Spirits*, which he ſometimes explains (*a*) by that which *contains*, and that which is *contain'd*, and that which gives the *motion*.

(*a*) Ἴσχοντα, ἐνιεχόμενα, καὶ ὀρμῶντα.

He ſeems to lay down theſe Principles only to Animal Bodies, and that he deſigned by 'em the three principal *ſubſtances* whereof they are compos'd.

By that which *contains*, we may underſtand the *ſolid* Parts, as the *Bones*, the *Nerves*, or the *Tendons* and *Ligaments*, the *Cartilages*, the *Membranes*, the *Fibres*, and other like Parts.

By that which is *contained*, *Hippocrates* particularly meant four ſorts of Humours, or liquid Matter, (*b*) found in the body: The *Blood*, the *Pituita* or *Flegm*, the *yellow Bile*, and the *melancholy* or *black Bile*, of which we may make two ſorts of different humours, as we ſhall ſee by and by.

(*b*) De Nat. hom.

By that which gives the *movement*, he deſign'd what is otherwiſe call'd *Spirit*, which according to him is a ſubſtance like Air, from whence it is drawn, and is diffus'd thro' the whole body.

Hippocrates ſays, That the *blood* is naturally *hot* and *moiſt*, of colour *red*, and *ſweet* to the taſte: The *Flegm* is *cold* and *moiſt*, *white*, *viſcid*

and *saltish*; the *Bile yellow, dry, viscid and bitter*, and drawn from the *fat* part of the blood or aliments; the *melancholy, black, cold and dry*, very *viscid, windy*, and very *fermentative*.

(c) De Nat. hom.

The Body of Man is composed of four Substances; (c) on these depend *health* and *sickness*. Men are well when these humours are in their natural state, or while they balance one another in quality, quantity and mixture. On the contrary, they are sick when the quantity of any of these is less or greater than it ought to be, or when it is discharg'd from the rest upon any particular part of the body, and especially when they are not mix'd together as they ought to be. We must define *health* and *sickness* from what we have said of 'em: *Hippocrates* himself has given no express definition, except of *sickness*, in one place, which he calls (d) *all that incommodes Man*; but this is too general.

(d) Ὅτι ἂν λυπέη ἢ ἀνιᾶται. Lib. de Flatib.

He thought that the *blood*, in good condition, *nourished*; and that it was the fountain of the *vital heat*; that it caus'd a *fresh colour* and *good health*. That the *yellow Bile* preserv'd the body in its natural state, hindering the *small Vessels*, and *secret Passages*, from being stopp'd, and keeping open the Drain of the *Excrements*. He thought it *actuated the Senses*, and help'd to the *concoction of the Aliment*. The *black Bile* was a sort of *Ground*, which serv'd as a support and foundation for other humours. The *Flegm* serv'd to *supple* and facilitate the motion of the Nerves, Membranes, Cartilages, Joints and Tongue, and other Parts.

Besides the four first qualities which *Hippocrates* attributed to the Humours, as *moisture, driness, heat and cold*, it is apparent that he believed they had, or might have abundance of others, which all had their use, and were never hurtful but when one prevailed over the rest,

rast, or was separated from them. Take his own words: (e) *The Ancients*, says he, *did not believe that the* dry, *the* cold, *the* hot, *or the* moist, *nor any other like quality, incommoded a Man, but that whatever exceeded, or prevailed, of any of these qualities, and which Nature could not overcome, was that which incommoded the Man, and that which they endeavoured to take away or correct; so of the sweet, the* most sweet *was the strongest, as of the bitter or sowre, that which was most bitter and most sowre; in short, the highest degree of every thing. These are,* says Hippocrates, *the latest discoveries of the Ancients in the body of Man, and which were hurtful. There are really in our bodies,* bitter, sweet, sowre, salt, rough, *and* insipid, *and abundance of others which have different faculties, according to their quantity or quality. These different qualities are insensible, and do not hurt so long as they are in due mixture; but if these humours separate, and lodge apart, then their qualities become at once both sensible and inconvenient.* From what *Hippocrates* has here said we may gather, that he did not suppose the Matters we have spoken of to act only by what the Philosophers call'd *first qualities*; so far from that, that he says a little after, *That 'tis not the* hot *that is of any mighty power,* but the sowre, the insipid, *&c. whether within a Man, or without a Man, whether in regard of what he eats, or what he drinks, or what he applies outwardly, in what manner soever, concluding that of all the faculties, there are none less active than* heat *and* cold.

(e) De prisc. Med. & lib. 2. in the Chapter of Alcmæon.

What we have said of the separation of the humours from one another, relates to what *Hippocrates* says in divers places, that the humours move. This motion, which is the cause of several distempers, expresses sometimes by a term, it signifies (f) a *Fury*, like that of some Animals that grow *Lustful* at certain times.

(f) Ὀργᾶν, impetu ferri, libidine incendi.

There are other passages by which *Hippocrates* seems to impute Diseases, (*g*) to two of these humours only, the *Bile* and *Pituita*, as they offer'd either in quantity or quality, or place. But as he speaks elsewhere of two sorts of Bile, these two humours may be split into three, and with the blood make four.

(*g*) Lib. de affectionib. & lib 1. de Morb.

(*h*) In some other passages he adds a fifth, which is *Water*, of which he supposes the Spleen to be the Spring, as the Liver and the Brain are of the *Blood*, the *Bile* and the *Pituita*. Some of his Commentators make this *Water* the same with the *Melancholy*, to which *Hippocrates* seems to substitute it. I cannot see how to reconcile their opinion with the Idea he had of that humour; he look'd upon't, as we have said before, as a sort of *Lee* of the rest of the humours, which will by no means agree with water. Nor are they nearer their point for making two sorts of *Melancholy*, one of which we have been speaking, and another which ought rather to be call'd *black Bile*, which is only the yellow Bile turn'd black, as he supposed, by being over-heated and burnt, this having nothing in common with water. The only support of the opinion in question, is, that he says in the same passage, that this water is the *heavieſt of all the humours*: I see no reason why we shou'd not object that this is another System, (*i*) since it has been always suspected that *Hippocrates* was not the Author of that Book. This water might be something like what *Hippocrates* elsewhere calls *Ichor*, by which he meant any sort of clear, thin Liquor, form'd in the body of a Man, whether sound or unsound. So he calls by this name what runs from a *malignant Ulcer*, and speaks in several places of *sharp and bilious Ichors*, and *burning Ichors*.

(*h*) Lib. 4. de Morb.

(*i*) *It is ascrib'd to* Polybius *his Son-in-Law. See Book* 4. *Ch.* 1.

(*k*) We find yet a third System of the Causes of Diseases in another book, Intituled, Of *Winds* or *Spirits*, which is mix'd with the Works of *Hippocrates*, but most suppose it not

(*k*) Περὶ φυσῶν φυσαῖ, & πνεύματα.

to

to be his. The Author of this book uſes ſometimes the word *Wind*, ſometimes *Spirit*, with this difference, That the latter ſignifies the *Spirits* or *Air*, and *Wind* incloſed in the body, but the former the *Wind* without; from whence nevertheleſs, he derives that within by means of the Air drawn by reſpiration, and the Air contain'd in the Food we take. This book upon reading, ſeems to be one of the moſt rational and coherent of all *Hippocrates*'s Works. He looks upon the *Air* and the *Spirits* to be the true *Cauſes of health* and of *diſeaſes*, even in preference to the *humours*, which here are only collateral Cauſes, as the *Spirits* mix with 'em. But this later opinion may be reconcil'd with that which we have before allow'd to be *Hippocrates*'s, concerning the effects of the humours; only alledging, that all that has been attributed to them, in relation to health or ſickneſs, ſuppoſes an impulſe of the *Spirits* as the firſt movers, and that therefore *Hippocrates* nam'd them, as we have ſaid before, *that which gives the motion.*

There is, according to *Hippocrates*, as great a variety of external Cauſes of health and diſeaſes, as there is of things without the body of Man which may act upon him, as there is of diverſity in his Conduct, and of accidents in the courſe of his Life.

From this Hypotheſis, it is plain that Health and Sickneſs in general depend upon the following Cauſes: On the *Air* which ſurrounds us, what we *eat* and *drink*, *ſleep*, *watching*, *exerciſe*; what *goes out of our bodies*, and *what is kept in*, and upon the *Paſſions*. In this number likewiſe, are rank'd thoſe *foreign bodies* which occur, and are ſometimes uſeful, yet may often diſſolve, cut or break the union of the Parts of ours. Poiſons and venemous Animals are likewiſe reckon'd among theſe later Cauſes.

We shall not engage any further in the Causes of Distempers in particular, that would lead us too far out of our way: And we may the more easily be dispens'd with, because we shall have occasion to take notice of all that is proper here in the Article of *Galen*, whose System is more clear and methodical than that of *Hippocrates*, whose Principles he follows in almost every thing.

We shall take notice only of two things; first, the Relation that *Hippocrates* finds between some of the external and internal Causes. For example, he compares the *four Humours* with the *four Ages of Man*, with the *four Seasons of the Year*, and *with the Climates*: *Infancy*, the *Spring and temperate Countries*, ought, according to him, to produce *blood*, and by consequence more *sanguine* Distempers than *Bilious*, *Pituitous*, or *Melancholick*.

Youth, *Summer*, and *hot* and *dry Countries*, produce Bile, and all the maladies which spring from it. *Middle Age*, *Autumn*, and *Places* of a *heavy unequal Air*, cause *Melancholy* and *melancholick distempers*. *Old Age*, *Winter*, and *cold moist Countries* produce *Flegm* and *flegmatick Distempers*.

He carefully examines what sorts of *Food* produce *blood*, *bile*, &c. It treats also the effects of *sleeps*, *watchings*, *exercise* and *rest*, and other external Causes afore-mentioned, and all the benefit or mischief we may receive from them. In the second place, we shall take notice, that of all the Causes *Hippocrates* makes mention of, the two most general are *Diet* and *Air*, which he examines with all the care possible. First, he has composed several books upon the subject of *Diet* only; he has taken exact care to distinguish what is good and what is bad, for the condition the Person is in. And he was so much the more obliged to it, because his method of Practice turn'd almost wholly upon it; that is to say, upon the choice

choice of a certain Diet, whether in respect of (*l*) quality or (*m*) quantity, or time, and the proper seasons of giving it, as we shall see anon.

(*l*)(*m*) Ἰδίαι ᾗ πόσον. Lib. de Alimento.

He consider'd also the *Air* very much, and all that depended on it. We have seen in the Lump what he thought of the four Seasons, and several Climates. He examined likewise what *Winds* ordinarily blew, or extraordinarily: The irregularity of the Seasons, and even the rising and setting of (*n*) *Stars*, or the time of certain Constellations; as of the *Dog-Star*, the *North-Bear*, and the *Pleiades*; as also the time of the *Solstices*, and of the *Equinoxes*, these days in his opinion producing great alterations in distempers, of which he has not explain'd the manner.

(*n*) Lib. de Diat. lib. de aere, &c. lib. de humor. lib. 4. de Morb. Aphorism. 1. lib. 3.

From hence may be inferr'd, that *Hippocrates* look'd upon the knowledge of *Astronomy* as necessary to a Physician, and that he believed that the Stars had some influence over our Bodies. With this agrees, what he elsewhere says of the things of (*o*) Heaven, which he numbers amongst the Causes of distempers, and with what we have taken notice of before, page the 9th, That according to *Hippocrates*, *our health, our life, our death, and all that respects our being, depends upon things raised above us.* And it seems likely, that he meant something like this, when he talked of something (*p*) *Divine* in the Causes of distempers. Some of his ancient Commentators believed, that when he spoke after this manner, he alluded to what was upon these occasions said by (*q*) the Poets, especially *Homer*, who attributes to the wrath of the Gods the Diseases that befal Men. But *Galen* is not of their mind, and he has reason to give

(*o*) Ἅπαντα τὰ ἐπὶ τοῦ ἄνω ἀνακείμενα ἐστίν.

(*p*) Prognost. lib de Nat. Mulebr. lib. de Morb. Sacr.

(*q*) *What Galen means by saying, That those that ascribe the Diseases to the Gods, cite the Authority of those that wrote, what they call Histories, is hard to be understood.* Περὶ τῶν γεγραφότων τὰς καλουμένας ἱστορίας.

them

them this reprimand, (r). 'That they that 'Comment upon, or Interpret an Author, 'ought not to say whatever themselves think 'true, or what they think the Author ought 'to have believed, but what is really his opi-'nion, whether true or false. *Galen* maintains, *That* Hippocrates *no where attributes to the Gods the Cause of Distempers*; and he proves that *Hippocrates* was not of that opinion: first, for the reason he gives of some Symptoms of a particular distemper, which he describes, and of the name he gave that distemper. He call'd those which were seized by it, by a name which signifies (s) *stricken*, undoubtedly from the vulgar opinion, that those that were taken with it were in some manner *struck* by some (t) *Deity* as it were by *Thunder*. But *Hippocrates* expressly takes notice, that the Ancients gave it this name, because those that died of it, had, after their death, their sides *livid* and *mortify'd*, as if they had received blows. He proves it in the second place, from one of the Books of *Hippocrates*, inscribed *De Morbo Sacro*; that is, of the *Falling-Sickness*, wherein the Author endeavours to root out the vulgar prejudice that the *Gods sent certain Distempers among Men*. These Arguments of *Galen* may be supported by what *Hippocrates* says (u) elsewhere of a distemper peculiar to the *Scythians*, which pass'd for Divine; of which we shall speak hereafter.

(r) In lib. Progn. com. 1.

(s) Βαλλόμενοι, lib. de ratione vict. in acut.

(t) *This must be the consequence of Galen's reasoning, which otherwise is worth nothing.*

(u) Lib. de aere aquâ, & locis.

To return to the signification of what *Hippocrates* call'd Divine in Diseases, *Galen* concludes that he meant no more than the *Constitution of the Atmosphere*, which is equivocal, because the Air may be disposed in so particular a manner, that we may acknowledge something in it Supernatural. This Sense, follow'd by some of the Modern (w) Commentators, who think that the *Divine* of *Hippocrates* depended upon the qualities of the Air; but upon such qualities as they call'd *occult* or *hidden*, because they had

(w) Gorrhæus, Fernel.

no

no relation with the ordinary, or those which were call'd first, that is, *hot* and *cold*, *dry* and *moist*, nor with any other known quality. Yet this is not the meaning of *Galen* in this place, nor of *Hippocrates* himself, who seems to express himself in favour of the former opinion, when he says in the Book cited last save one, 'That 'the Disease call'd Sacred rises from the same 'causes that other distempers do; that is, from 'the things which go and come, or which are 'subject to change, such as the *Sun*, the *Cold*, 'the *Winds*, which suffer perpetual vicissitudes. 'Now tho' these things, *says he*, be Divine, we 'are not to imagine this disease any more *Di-* 'vine than the rest, but all diseases ought to be 'look'd upon as *Humane* and *Divine* at once.'

It may perhaps be objected, That it is doubtful who is the Author of this Book, but if we observe the constant Custom of *Hippocrates* to take exact notice of the Seasons, in which, or after which, the Diseases that he would describe appear'd, we shall see, that whatever distemper he speaks of, even the *Plague* it self, he mentions nothing but the ordinary changes of the Air, as hot or cold, or moist or dry. For example; That a rainy Spring was preceded by a moist Winter, or followed by a scorching Summer, that such and such Winds blew, *&c.* without saying one single word of the particular and hidden qualities of the Air, which are supposed to produce extraordinary distempers.

'Tis true there are some passages in his Writings, on which they pretend to found the *occult qualities* aforesaid, which *Galen* admitted as well as the Modern Authors before cited. We find there, first, the very word (x) *hidden Cause*. *Galen* affirms, that when *Hippocrates* speaks of *Epidemical* Distempers, which he says come from the *Air*, or that *which we breathe*, *which is charged with* (y) *an unwholsome vapour*, *renders* or a vapour proper to breed Diseases, that this

(x) Ἄδηλον αἴτιον. lib. de Alimento.

(y) Νοσεροὺς ἀναθυμιάσεις, which Galen unwholesome Vapour.

unwholsome vapour did not act according to the ordinary qualities, but by an *occult property* absolutely inexplicable.

Yet I don't see that *Hippocrates* has explain'd himself concerning the nature of this Vapour, nor the influence of the Stars, or their manner of acting upon inferior Bodies, tho' he supposes their action. This vapour seems what he in another passage calls (z) *Impurities* or *Infections of the Air*; but he says not wherein this infection consists. We shall close what relates to the Causes of Distempers with this Remark, That in the same place where *Hippocrates* derives all Epidemical distempers from the *Air*, he endeavours to prove that they do not come from the *Aliments* like ordinary distempers; where we see, that according to him, the Air is the most general Cause of all Diseases.

(z) Μιάσματα, inquinamenta, lib. de Flat.

The Humours and Spirits being, as we have seen, the Causes of Health and Sickness, the *solid* or *containing Parts*, which are the third sort of substance in the composition of Animal Bodies, must be the *subject* of them, because they are sound or unsound, according to the good or ill disposition which the humours and spirits produce in them, and as the impressions made upon them by foreign bodies, and those things that are without them, are beneficial or mischievous. This consequence may be justly drawn from several passages of *Hippocrates*, such as the two following: (a) 'When, *says he*, 'any of the humours is separated from the 'rest, and lodges apart, the place from whence 'it came must be out of order, and likewise 'that where it is lodged in too great quantity, 'suffers sickness and pain. The second passage is this: (b) 'That the Diseases which come 'from any part of the body, that is considerable, are the most dangerous; for, *says he*, 'if the disease (c) must rest, that is to say, lodge 'in the place where it began, when a Part that 'is

(a) De Nat. hum.

(b) Ibid.

(c) Μένειν.

'is of great importance suffers, the whole bo-'dy must suffer.

We find no Train, nothing prosecuted far, concerning the difference of Distempers, in *Hippocrates*; all that we can gather is, That the different Causes of which we have spoken, and the different Parts of the Body, produce as great a variety of Distempers; according to this passage, (*d*) *the differences of Diseases arise* from the following things: From the *nourishment*, the *heat*, the *blood*, the *flegm*, the *bile*, and all the *humours*. As likewise from the *flesh*, the *fat*, the *veins*, the *arteries*, the *nerves*, the *muscles*, the *membranes*, the *bones*, the *brain*, the *spinal marrow*, the *mouth*, the *tongue*, the *throat*, the *stomach*, the *intestines*, the *diaphragm*, the *belly*, the *liver*, the *spleen*, the *reins*, the *bladder*, the *womb*, and the *skin*. Some of these distempers *Hippocrates* held to be the *mortal*, others *dangerous*, the rest easily *curable*, according to the Cause from whence they sprung, and the Parts upon which they fell. He distinguishes likewise Diseases in several places, from the time of their duration, into (*e*) *acute*, or *short*, and (*f*) *chronical*, or *long*; this likewise is referr'd to the different Causes before-mentioned, *acute* Diseases being caught by the *bile* and the *blood*, in the *flower of Mans age*, or in *Spring time*, and *Summer*. The *Chronical*, on the contrary, are produc'd by the *flegm*, or the *melancholy*, in *old Age*, and in the *Winter*. Of these distempers, some are more *acute* than others; the like of the *Chronical*. We shall see in the sequel the duration of one as well as t'other.

(*d*) Lib. de Aliment.

(*e*) Ὀξέες, ἢ βραχέες; λίαν ὀξέες; καλοξέες; ὀξύταλοι.

(*f*) Μακραὶ, χρονίαι.

Hippocrates distinguishes distempers likewise by the particular Places where they are prevailed, whether *ordinary* or *extraordinary*. The first, that is those that are *frequent and familiar to certain Places*, he call'd (*g*) *Endemick Diseases*; and the latter, which ravag'd extraordinarily, sometimes in one place, sometimes in another, with which at certain times numbers were seized

(*g*) Ἐνδήμιοι, or ἐνδήμιοι.

seized at once, he call'd *Epidemick*, that is Popular Diseases, as the *Plague*, the most terrible of all. He made likewise a third, oppos'd to the former, which he call'd (*i*) *straggling distempers*, including all the different sorts of distempers which invade at any one season; in a word, those distempers, some of one sort, and some of another. He distinguish'd those which were born with us, or were (*k*) *hereditary*, from those that were *contracted afterwards*. He made a difference likewise, betwixt those of (*l*) a *kindly nature*, and those of a *malignant*; the first of those, which are easily cured and frequently; the second, those which give the Physicians a great deal of trouble, and are seldom overcome by all their care.

(*i*) Σποραδες.

(*k*) Συνγενεις, ἢ ἀ συνγενεες, σύμφυλοι.

(*l*) Εὐήθεες, ἢ κακοήθεες.

Of the remarkable Changes that happen in Diseases; particularly of the Crises, *and* Critical *days.*

Hippocrates *made four Stages in Distempers*; the (*a*) *beginning* of the Disease, its *augmentation*, its *state* or *heighth*, and its *declination*. These last are Diseases that end happily, for in others Death supplies the place of the *declination*. In the third Stage, therefore the change is most considerable, for it determines the fate of the sick Person, which is usually, or oftenest done, by means of a *Crisis*.

(*a*) Ἀρχὴ, ἐπίδοσις, ἀκμὴ, χάλασις.

Hippocrates call'd *Crisis*, that is, *Judgment, any sudden mutation in sickness, whether for the better or the worse, whether health or death immediately succeed.*

This change, according to him, is made by *Nature*, at that time *Absolving* or *Condemning* a Patient. To apprehend his meaning aright, we must recollect his Idea of Nature, which he represents as the Directress of the whole Animal Oeconomy.

If therefore Diseases be only a disturbance of this Oeconomy, as we may conclude from what he has said before of their Causes, Nature and

and Diseases, must be at eternal opposition; but as in the conflict, or difference betwixt 'em, Nature is, as it were, both *Judge* and *Party*, she ought generally to have the better, for this reason the word *Crisis* is taken for a *favourable Judgment*, which terminates happily the diseases.

Nature's way of acting in such cases to destroy her enemy, is to reduce those humours, whose discord occasions that of the whole body, to their usual state, whether in relation to their quantity or quality, mixture, motion, the places they are possess'd of, or any other manner, by which they become offensive. Amongst the means which Nature imploys to this end, *Hippocrates* insists more particularly upon what he calls (*b*) *Concoction* of the humours. This is her first aim: By means of this *Coction* she makes her self Mistress, and brings us things to a good Crisis. The humours being brought to this pass, whatever is superfluous and hurtful empties it self presently, or at least, it is very easie to evacuate them by such means, as we shall speak of when we speak of the Cure of distempers, or of the assistance which the Physicians give to Nature upon these occasions, what is superfluous being evacuated, which is done either by *Bleeding*, by *Stool*, by *Vomit*, by *Sweat*, by *Urine*, by *Tumors* or *Abscesses*, by *Scabs*, (*c*) *Pimples*, *Spots*, and other things; Nature easily reduces the rest to the condition they were in before the accession of the disease.

(*b*) Πέψις, or πεπασμὸς, and πίσσελαι ἢ νόσοι. De rat. vict. in acut.

(*c*) Ἐξανθήματα.

But we must take notice, that these Evacuations are not look'd upon as the effects of a true Crisis, unless it be in *considerable quantity*, *small discharges not being sufficient to make a Crisis*. On the contrary, they are a sign that Nature is depress'd by the load of humours, and that she lets them go thro' weakness and continual irritation. What comes forth thus is crude, because the distemper is yet too strong; while

while things remain so, none but a *bad* or *imperfect Crisis* is to be expected, which signifies that the distemper triumphs, or at least is of equal strength with Nature, which is attended by death, or a *prolongation* of the disease, during which Nature often has leisure to attempt a new Crisis, more happy than the former, after having made fresh efforts to advance the concoction of the humours. We shall speak of the signs of *Concoction* or *Crudity*, and some other marks of the Crisis, in the following Chapter.

What is chiefly to be observ'd here, is, That concoction cannot be made but in a certain term, as every fruit has a limited time to ripen; for he compares the humours, which Nature has *digested*, to Fruits come to *maturity*.

The time requir'd for this depends upon the differences of distempers, touch'd on in the preceding Chapter. In those which *Hippocrates* calls *very acute*, the Digestion or Crisis happens the *fourth day*; and those which are only acute upon the *seventh* or the *eleventh*, (*c*) or the *fourteenth*, which is the longest term that *Hippocrates* allows in distempers that are really acute, tho' in some places he seems to stretch to (*d*) the *twentieth* and *one and twentieth* days; nay, even to (*e*) the *fortieth* and *sixtieth days*.

All diseases that exceed this latter term are counted *Chronical*; and whereas in those that exceed *fourteen*, or at most *twenty days*, every (*f*) *fourth day* is a Critical day, or at least a Remarkable day, by which they may judge whether the Crisis, upon the following fourth day, will be favourable or not. In those which come from *twenty* to *forty*, he reckons only the *sevenths*; and those that exceed *forty*, he begins to reckon by *twenties*, as appears by the progression following, which contain the days particularly mark'd by *Hippocrates*, the first of which is the *fourth*, from thence he goes to the *seventh*, the *eleventh*, the *fourteenth*, the *seventeenth*,

(*c*) Aphor. 23. Sect. 2.
(*d*) Lib. de Crisib.
(*e*) De dieb. critic.
(*f*) *To make this Account come right, the fourth day must be counted twice in the middle of every fennight, and twice also at the beginning of the third. We shall see the progression of these numbers as they lie in* Hippocrates.

teenth, the *twentieth*, the *seven and twentieth*, the *thirty fourth*, the *fortieth*, the *sixtieth*, the *eightieth*, the *hundredth*, the *hundred and twentieth*; beyond which, the number of days has no power over the Crises, which are referr'd to the general changes of the Seasons, some determining about the *Equinoxes*, others about the *Solstices*, others about the rising or setting of certain *Stars* or *Constellations*; or if numbers have yet any place, they reckon by *Months*, or *whole Years*. So *Hippocrates* will have it, that certain diseases in Children are (*g*) judged in the *seventh month* after their Birth; others in their seventh, or even their fourteenth year.

(*g*) Aphorism. 28. Sect. 3.

I have yet one Observation to make concerning the *twentieth* and *one and twentieth* days, that both of them are equally set down as *Critical* days in different places (*h*) of the Works of *Hippocrates*. The reason which he gives in one of these places, why he prefers the former of these days before the latter, which would make up their Account the three *Septenaries* compleat, is because that the days of sickness ought not to be reckoned intire, (*i*) the years and months being not composed of intire days.

(*h*) Lib. de Crisi. de dieb. Crit. Apho. 36. Sect. &c.

(*i*) Lib. de partu Septimest.

Nevertheless, this reason does not hinder him from putting down the one and twentieth day for the true Critical day, as almost all the other odd days, to which he appears so strangely affected in the case of Crises, that he says, in one of his Aphorisms, That the *sweats that come upon the 3d, the 5th, the 7th, the 9th, the 11th, the 14th, the 17th, the 21th, the 27th, the 31th, or 34th days, are beneficial; but those that come upon other days, signifie that the sick shall be brought very low, that his disease shall be very tedious, and he subject to relapses.* He says further expressly, in another Aphorism, (*k*) *That the Fever which leaves the Sick upon any but an odd day, is usually apt to relapse.* *Galen* explaining this passage, pretends that we ought

(*k*) Aphorism. 61. Sect. 4.

to read a *critical day* instead of an *odd day*; but he gives himself a needless trouble, the same thing occurring in divers places, as in the second Book of his Epidemicks, where there is a passage parallel to the afore-cited, and another which says, That *those that die, die of necessity upon an odd day, if the distemper be long upon an odd Month or Year.* More of this subject may be found in his fourth Book *De Morbis*, where what has been said of odd days is look'd upon as the *received Opinion of all the World*; so that tho' it should be objected that this Book is not *Hippocrates*'s, but his Son-in-Law *Polibius*'s, the proof will yet remain in full strength, for this Author does not lay this down as his opinion only, but as a notion generally establish'd.

Galen was obliged to declare against *odd days*, for the same reasons he rejects the dignity of the number *seven*, and other *numbers*, which by the *Pythagoreans* were esteemed to have a certain virtue in themselves, as being *more perfect* than the rest; and altho' he allows that the Crisis falls out upon the *seventh days*, yet he does not impute this effect to the power of the number, but to the *Moon*, which governs the Weeks which consists of *seven days*, whether *Hippocrates* thought of the Moon's influence upon this occasion, but he talks in one of his Books before-cited, (*l*) of a *harmony resulting from the union of certain numbers more entire and certain than the rest*, it shews plainly that he meant in the sense of *Pythagoras*, which *Celsus* takes notice of when he says, (*m*) That the *Pythagorean numbers*, which were very much in vogue at that time; that is, in the time of *Hippocrates*, mislead the ancient Physicians into Error.

(*l*) De partu Septimest.

(*m*) Verum in his quidem antiquus, tanc celebres admodum Pythagorici numeri fefellerunt, lib. 3. cap. 1.

But whatever was *Hippocrates*'s opinion of the power of his odd, and other Critical days, he confesses that it falls out otherwise sometimes; and he gives an instance of a salutary Crisis

Criſis coming upon the *ſixth day*, and the like upon the *fifteenth*, but theſe are very rare inſtances, and therefore don't overthrow the General Rule.

Before we quit this head, we muſt take notice, that beſides the changes which determine the fate of the Patient, *Hippocrates* ſpeaks often of another ſort of a change, which is when the diſeaſe, inſtead of terminating, changes (*n*) the *Species*, as when a *Pleuriſie* turns to an *inflamation of the Lungs*, a *Vertigo* to an *Epilepſie*, a *Tertian Fever* to a *Quartane*, or a *continual*, &c.

(*n*) Μεϑάσα-σις, or μεταπίπτωσις

CHAP. IV.

Of other accidents or ſymptoms that accompany Diſeaſes, and thoſe that happen before or after them. Of the ſigns by which Hippocrates *diſtinguiſh'd one from the other, and knew beforehand what wou'd be the ſucceſs, or future event.*

THE vaſt eſteem *Hippocrates* gain'd is chiefly owing to his great Induſtry, in ſtrictly obſerving the moſt minute *circumſtances of Diſeaſes*, and his exact care in nicely deſcribing every thing that happen'd before, and every *accident* that appear'd at the ſame time with them; as alſo what *gave eaſe*, and what *increas'd the malady*, which is what we call the method of writing the *Hiſtory* of *a diſeaſe*.

By theſe means, he not only underſtood how to *diſtinguiſh one diſeaſe from another*, by the *ſigns* which properly belong'd to each, but by comparing the ſame ſort of diſtemper, which happen'd to ſeveral perſons, and the accidents which uſually appear'd before and after, he cou'd eaſily foretel a diſeaſe before it came, and afterwards give a right judgment of the ſucceſs and event of it.

He ſeems alſo in (*a*) a certain place, as if he would inſinuate that he is the greateſt Phyſician princip.

(*a*) Lib. 1. de diæta, ſub

sician that can put this in practice, or can teach a method how to tell the Patient beforehand, what shall happen to him in the course of his distemper, which is what we call giving the Prognosticks of a disease.

'Twas by this way of prognosticating that he came to be so much admir'd by all the Ancients, who, without doubt, were throughly convinc'd of that Maxim, which he owes to himself, *viz.* (*b*) 'That that Physician, who 'upon the appearance of some certain signs in 'a disease, can tell his Patient what he has hi-'therto suffered, and what will happen to him 'every day; and after having received infor-'mation from him, he not only speaks further 'of those things he omitted before, but also 'lays down beforehand what will come to 'pass, 'tis he shall have the reputation of 'knowing perfectly the condition of the Pa-'tient, and make him entirely resign himself 'to his management. And as it is not always 'in the power of the Physician to save the 'Lives of the sick, for that reason Prognosticks 'will be serviceable in some measure to secure 'him from reproach.

(*b*) Lib. præ-notion. in princip.

'*Hippocrates* understood so well the Doctrine of *Signs*, that it may very well be said to be his Master-piece; and *Celsus* makes this remark, (*c*) 'That the Physicians that liv'd after him, 'tho' they found out several new things, re-'lating to the management of diseases, yet they 'were oblig'd to the Writings of *Hippocrates* 'for what they knew of Signs.

(*c*) Recentiores quoq; Medici, quamvis in curationibus mutarint, tamen hæc Hippocratem optime præsagisse fatentur, Lib. 2. præfat.

You find a vast number of these *Signs* almost every where in his Writings, but they are particularly collected in his Book of *Aphorisms*, and three other Books, that treat of nothing but that subject alone; the *Prenotions* or *Prognosticks*, the *Predictions*, and the *Coacæ Prænotiones*.

Galen, because they were very faulty, wou'd not allow the two last to be of *Hippocrates*'s writing. He adds further, That what

what is valuable in them is taken out of the two first, and from the Books of *Epidemical Diseases*; notwithstanding, many Learned Men, both Ancient and Modern, have writ Commentaries upon them, and had 'em in great esteem.

To be able to make a tolerable guess from a Prognostick, that is to say, to be capable to tell beforehand, that, from the appearance of such and such a thing, this or that shall necessarily follow, the observation ought to be made from its seldom or never-failing; one Experience alone, or even 2 or 3 being not sufficient to give an Authority; which cannot be said of all the Prognosticks of *Hippocrates* in general. As to some of them, one wou'd rather judge they were Remarks made in particular cases, by those that exactly observ'd what happen'd to every Patient, from the beginning to the end of his distemper; and who, by comparing what they saw first with what followed after, thence concluded good or ill success.

This is what *Galen* hints at, when he tells you, that one part of these Prognosticks were abstracted from the Books of Epidemical Diseases. He adds, That if any one design'd to make himself Master of the Art of Prognosticating the success of Diseases, he thought that the best means to succeed wou'd be to look into the Histories of them, delivered to us by the most learned of the Faculty, and from thence draw conclusions suitable to his intent. This method in effect wou'd prove very good; but to avoid the danger of being mistaken, twou'd be necessary to collect an infinite number of Observations on all distempers, of what nature soever they are, to be able to find out amongst them a sufficient number of cases exactly alike in every sort of disease, so that he might speak for certain, that in such a disease, *when such a sign, or rather such and such signs appear, the Patient shall die; and on the contrary, when he sees other signs, the Patient shall escape.*

For example, if of twenty Patients that in continual Fevers have bled several drops of blood at the Nose, or that have but gently sweated in the head or breast, fifteen or eighteen of them die; and if of twenty that have bled in abundance, and have also sweat all over the body, as many of them have escap'd as of the others died, one may generally infer that the first accident is of fatal consequence, and the second a good Prognostick. But it does not at all appear, that those that have collected these Prognosticks, and particularly the Prenotions of *Cos*, have always taken care to have as many examples of every case as they propose wou'd be necessary to put a confidence in. The life of Man is too short for that, it's what *Hippocrates* himself has confess'd, as you'll see further in what follows. The advantage which this ancient Physician gain'd to himself in this point, is, That he cou'd supply the defect of his own experience in the service and assistance he might receive from that of his Predecessors the Sons of *Æsculapius*, supposing them to be Men of capacity sufficient for experiences, which to produce as they ought to be, *Hippocrates* has also own'd to be very difficult. He was so throughly convinc'd of it, that he made no difficulty to acknowledge, that one might easily be deceiv'd, particularly in what relates to Prognosticks. *Predictions*, says he, *in cases of acute diseases, are uncertain, and no one can justly tell whether the Patient will live or die.* In the following account you'll see further proofs of the modesty and sincerity of this Author.

'Twas not only from the composition of Man that *Hippocrates* drew signs, to know and foresee diseases and the consequences of 'em. The natural functions, the actions and manners of every particular person, their behaviour, their constant way of living; in a word, all the circumstances that have any relation to the customs

and

and habits of Men, and what happens whether before, or at the same time, with the distemper, by our own fault, or the indiscretion of others, by the internal disposition of our body, or as it is in relation to things external which influence it; all this, I say, furnish'd this Father of Physick with signs, by which he judg'd of the state of body they were in, in relation to distempers present or to come.

The first thing *Hippocrates* consider'd, particularly when he was concern'd in an acute disease, was the looks of the Patient. 'Tis a good sign with him for a Patient to have the visage of one in health, and the same which the Patient himself had when he was well; as it varied from this, so much greater the danger was apprehended to be. This is the description which *Hippocrates* gives of the looks of a dying Man: 'When a Patient, *says* 'he, has his Nose sharp, his Eyes sunk, his 'Temples hollow, his Ears cold and contracted, 'the skin of his Forehead tense and dry, and 'the colour of his Face tending to a pale green, 'or Lead colour, one may give out for certain 'that Death is very near at hand; unless, *as* 'he adds further, the strength of the Patient 'has been exhausted all at once by long watch-'ings, or by a looseness, or being a long time 'without eating. The Physicians have call'd it the *Hippocratick Face*, to denote that they have taken this observation from *Hippocrates*. *The lips hanging relax'd and cold*, are likewise look'd upon by this Author as a confirmation of the foregoing Prognostick.

He also took several of his signs from the disposition of the Eyes in particular. When a Patient can't bear the light, when he sheds tears involuntarily, when in sleeping some part of the white of the eyes is seen, unless he usually sleeps after that manner, or has a looseness upon him, this sign, as well as the precedent ones, prognosticate ill. The eyes

deaden'd (as it were with a mist spread over them, their brightness lost) likewise presage death, or is a sign of great weakness. The eyes sparkling, fix'd and fierce, denotes the Patient to be delirious, and that he is already, or soon will be seiz'd with a Phrensie. When a Patient sees (*a*) any thing red, and like sparks of fire and lightning pass before his eyes, you may expect an *Hemorrhage*; and this often happens before those Crisis's which are to be by a loss of blood.

(*a*) Μαρμαρυγαὶ.

The posture in Bed shews also the condition of the Patient. If you find him lying on one side; his Body, Neck, Legs and Arms a little contracted, which is the posture of a Man in health, it is a good sign. On the contrary, if he lies on his back, his arms stretch'd out, and his legs hanging down, it's a sign of great weakness, and particularly when the Patient slides, or lets himself fall down towards the feet, which denotes the heaviness of his body, and approaching death. When he lies on his belly, unless it be customary to him, 'tis an indication of his being delirious, or that he is grip'd.

When a Patient in a burning Fever is continually (*b*) feeling about with his hands and fingers, and moves them up before his face or eyes, as if he was going to take away something that pass'd before them; or on his Bed and Covering, as if he was picking or searching for little Straws, or taking away some filth, or drawing out little flocks of Wooll, all this is a sign that he is delirious, and will die. Amongst the other signs of a present or approaching *delirium*, he adds also this: When a Patient that naturally speaks little, begins to talk more than he us'd to do; or when one that talks much becomes silent, this change is to be reckon'd a sort of *delirium*, or is a sign that the Patient will soon fall into one. The frequent trembling or leaping up of the Tendons of the Wrist, presage likewise

(*b*) Καρφολογίαι; κεκκιδισμός.

likewise a *delirium*. As to the different sorts of them, *Hippocrates* is much more afraid of those that run upon doleful, or dismal subjects, than those that ramble upon matter of diversion, accompanied with gaity and pleasant humour.

When the Patient breathes fast, and is oppress'd, it's a sign that he is in pain, and that the Parts above the Diaphragme are inflam'd. Breathing long, or when the Patient is a great while in taking breath, shews him to be delirious; but easie and natural respiration is always a very good Prognostick in acute Diseases. It appear'd that *Hippocrates* depended much on respiration in matter of signs, by the care he took in several places to describe the different manner of a Patient's breathing, respiration oppress'd, rare, great, little, that which is great or long outward; that is to say, in the time of expiration; that which is little or short within, that is, when you draw in your breath; that which is as it were doubled, *&c.* Continual watchings in the same diseases are a sign either of present pain, or a *delirium* near at hand.

All Excrements, of what nature soever, that are separated from the body of Man, furnish'd also *Hippocrates* with signs, from which he drew many consequences. He made no difficulty at all in examining into the Urine, the Stools, the Wind, the Sweat, the Hawkings and Spittings, the Mucus of the Nose, the Tears, the filth of the Ears, the purulent Matter of Ulcers, *&c.* as materials from whence he drew signs, that gave him the greatest certainty in relation to the quality of the humours.

But for all that, we must not believe what a Modern (*a*) Author says of *Hippocrates*, That he was so hot in seeking all occasions of improving himself in the knowledge of his Profession, that he was not asham'd to taste even of

(*a*) Cælius Rhodig. in antiq. lection.

of the very Excrements. If any one writ this of him before this Author, perhaps 'twas only in raillery, who to put the ridicule on this famous Physician, applied to him the Epithet which *Aristophanes* gives to *Æsculapius*, which we have mentioned in the first Book; it's what the Author we have quoted seems to acknowledge himself, when he adds further, That others attribute the same to *Æsculapius*.

It must be own'd *Hippocrates* inquir'd into all these things, according to their several qualities; that is to say, to their colour, smell and consistence, in relation to the Heterogeneous Matter, or what he found out of the common course of nature, according to its heat, coldness, acrimony, *&c.* as well as in regard to its quantity; to the Parts from whence it issued, the time of its continuance, the manner, and other circumstances of its issuing out. No one can deny but that there were some of the things they have mentioned, which he judg'd of by the taste, they had; not that the judgment was made from his own, but the taste of the Patient. For example, He drew some certain signs from the (*a*) Spittle being salt or sweet, and from sweat, or from tears, or the excrements of the Nose, which had a saltness or sharpness. There is only the experiment of the wax of the Ears, which according to him is (*b*) sweet in dying Persons, or those that will die of such a distemper, and bitter in those that will live. I say there's only this experiment, which seems to be out of the power of the Patient to make; but there's no reason why the Physician shou'd not, if he thinks convenient, have it done by those that attend the sick, or by persons that are every day employ'd in the most vile Offices.

(*a*) Lib. de humoribus.

(*b*) Epidem. lib. 6. sect. 5.

There's another passage where *Hippocrates*, speaking of the Excrements of the Belly, says, That in some certain cases they are (*c*) saltish.

(c) saltish. There's also another place, where he makes mention of a sort of a Fever which he calls a salt Fever, on which *Galen* makes this remark: That altho' saltness commonly shews it self by the taste, and not by the touch, yet we ought to explain what *Hippocrates* says here, in relation to touching and feeling; that it is not meant of the Patients, but of the Physicians, who in feeling his Pulse perceives something rough or poignant, as if he touch'd salt flesh, or that had been laid in Brine. I believe that one may, in effect, judge of a certain sort of saltness by the touch, and that that of the Excrements, which is mention'd in the first passage that was quoted, may be known by the manner of their pricking the *Anus* at their coming out; but in this case 'tis the Patient, and not the Physician that can judge of it.

(c) Κοιλίη ταραχώδης τέρπον ἁλμυρώδεα. Coac. Prænot. vers. 641.

Amongst all the Excrements, the Urine and Stools, were what furnish'd *Hippocrates* with most of the signs, which serv'd for almost all distempers. I give you here the chiefest of his Observations concerning Urine. The Patient's Urine is, in his opinion, best, when the sediment, that is to say, the thick part, or that which falls to the bottom, is white, soft to the touch, and of an equal consistence. If it continues so during the course of the distemper, and till the time of the (d) Crisis, the Patient is in no danger, and will soon be well. This is what *Hippocrates* call'd concocted Urine, or what denotes the concoction of the humours. And he observ'd, that this concoction of Urine seldom appear'd thoroughly so but in the days of the Crisis, which happily put an end to the distemper. (e) 'We ought, *said Hippocrates*, to 'compare the Urine with the purulent Matter 'that issues from Ulcers. As the *Pus*, which is 'white, and of the same quality with the sedi-'ment of Urine, we are now speaking of, is a 'sign that the Ulcer is on the point of closing,

(d) See the preceding Article.

(e) Lib. de Criticis.

'or

or being heal'd up; whereas that which is (a) clear, and of another colour besides white, and of an ill smell, is a sign that the Ulcer is (b) virulent, and by consequence difficult to be cured. So the Urines, which are like this we have describ'd, are only those which may be nam'd good, all the rest are ill, and differ from one another only in the degree of more or less. The first never appear but when Nature has overcome the Disease, and are a sign of the concoction of humours, without which you can't hope for a certain cure, as we have observ'd in the precedent Article. On the contrary, the last are made as long as the crudity remains, and the humours continue unconcocted. Amongst the Urines of this last sort, the best are reddish, with a sediment that is soft and of an equal consistence; which denote that the disease will be somewhat tedious, but without danger. The worst are those which are very red, that are made at the same time clear, and without sediment, or that are muddy and troubled in the making. In Urine there's oftentimes a sort of a (c) cloud that's hanging in the Vessel where 'tis received, the higher it rises, or the farther distant it is from the bottom, or different from the colour we have describ'd, when we spoke of sediments, the more there is of crudity. That which is white, and clear as water, is also a sign of great crudity, and sometimes of Bile being carried to the Brain. That which is yellow, or of a sandy colour, denotes abundance of Bile. That that's black is the worst, especially if it has an ill smell, and is either altogether muddy, or altogether clear. That whose sediment is like to large ground Wheat, or to little flakes or scales spread one upon another, or to Bran, presages but ill, especially the last. The Fat or Oil that swims sometimes upon Urine, and appears in a form something like a Spiders web, is a sign of a consumption of the flesh

(a) Ἐκ τῶν ἰχώρων μεταβαλλη. *See before in the Chapter of the Causes of distempers.*

(b) Καυθηες.

(c) Ἐναιώρημα.

fleſh and ſolid parts. The making of a great quantity of Urine is a ſign of a Criſis, and ſometimes the quality of it ſhews particularly how the Bladder ſtands affected

In fine, we ought to obſerve that *Hippocrates* compared the diſpoſition of the Tongue with that of Urine: That is to ſay, when the Tongue was yellow, and charg'd with choler, the Urine of courſe muſt be of the ſame colour. And on the contrary, when it was red and moiſt, the Urine was accordingly of its natural colour.

The Excrements by Stool that are ſoft, yellowiſh, of ſome conſiſtence, and not of an extraordinary ill ſmell, that anſwers to the quantity of what's taken inwardly, and that are voided at the uſual hours, are the beſt ſort of all. They ought alſo to be of a thicker conſiſtence, when the diſtemper is near the Criſis, and it ought to be taken for a good prognoſtick, when ſome Worms round and long are evacuated at the ſame time with 'em. But tho' the Matter excreted be thin and liquid, yet notwithſtanding it may give ſome comfortable hopes, provided it makes not too much noiſe in coming out, and the evacuation be not in a ſmall quantity, nor too often, nor in ſo great abundance, nor ſo often, that the Patient is faint with it. All Matter that's watry, white, of a pale green, or red, or frothy and viſcous, is bad. That that's black, like greaſe, and that that's livid like the colour of Verd-de-gris, are the moſt pernicious. That that's pure black, and is nothing elſe but a diſcharge of Choler aduſt, or black Bile, always prognoſticates very ill, this humour, from what part ſoever it comes, never appearing, but it ſhews at the ſame time the ill diſpoſition of the Inteſtines.

The Matter that's of ſeveral different colours, denotes the length of a diſtemper, and at the ſame time that it may be of dangerous conſequence.

sequence. *Hippocrates* places in the same Class the Matter that is bilious, or yellow, and mix'd with blood, or green and black, or like the dregs or scrapings of the Guts. The Stools that consisted of pure Bile, or of all Phlegm, he also look'd upon as bad.

Matter cast up by Vomiting ought to be mix'd with choler and phlegm; where you see but one of these humours alone, 'tis worse. That that's black, livid, green, or of the colour of a Leek, is of dismal consequence. That that smells very ill is so likewise; and if at the same time it be livid, death is not far off. The vomiting of blood is very often mortal.

The spittings that give ease in diseases of the Lungs, and in Pleurisies, are those that come up readily, and without difficulty; and 'tis good, if they are mix'd at the first beginning with a great deal of yellow; but if they appear of the same colour, or are red, a great while after the beginning of the distemper, and are salt and acrimonious, and cause violent Coughings, they are not good. Spittings purely yellow are bad; and those that are white, viscous and frothy, give no ease. Whiteness is a tolerable good sign of concoction in regard to Spittings, but they ought not at all to be viscous, nor too thick, nor too clear. One may make the same judgment of the *Excrements of the Nose*, according to their *concoction and crudity*: Spittings that are *black*, *green*, or *red*, are of very sad consequence. In inflamations of the Lungs, those that are mix'd with choler and blood presage well, if they appear at the beginning, but are bad if they arise not till about the seventh day. But the worst of all the signs in these distempers, is, when there is no expectoration at all, and the too great quantity of Matter that is ready to be discharg'd this way, makes a rattling in the throat or breast. After spitting blood, next follows the discharge of purulent Matter, which

which is the cauſe of a Conſumption, and at the end death.

A kind good ſweat, is that which ariſes in the day of the Criſis, and is diſcharg'd in abundance all over the body, and at the ſame time from all the parts of the body, and carries off the Fever. A cold ſweat is bad, eſpecially in acute Fevers, for in others it's only a ſign of long continuance. When the Patient ſweats no where but in the head and neck, it's a ſign the diſeaſe will be long and dangerous. A gentle ſweat or moiſtneſs of ſome Part; for example, of the head or breaſt, gives no relief, but denotes the ſeat of the diſtemper, or the weakneſs of the part. *Hippocrates* call'd this ſort of ſweat *Ephidroſis*.

As long as there is a collection of purulent Matter in ſome part of the body, the Patient is in pain, and the Fever abates not, but when the *Pus* is concocted, both Pain and Fever goes off. The qualities of good and bad purulent Matter you have ſeen deſcrib'd before, when we ſpoke of thoſe that related to Urine.

The (*a*) *Hypochondria*, or the *Abdomen* in general, ought always to be ſoft and even, as well on the right ſide as the left. When there is any hardneſs or unevenneſs in thoſe Parts, or heat or ſwelling, or when one cannot endure to have it touch'd, it's a ſign the Inteſtines are indiſpos'd.

Hippocrates alſo inquir'd into the ſtate of the Pulſe, or the beating of the Arteries. He is, according to *Galen*'s obſervation, the firſt of all Phyſicians we have knowledge of, that made uſe of the word (*b*) Pulſe in the ſenſe it's now commonly taken; that is to ſay, for the natural and ordinary beating of the Arteries. For you muſt know, that the moſt ancient Phyſicians, and *Hippocrates* himſelf, for a great while, underſtood by this word the extraordinary pulſation, or the violent beating that's felt in a Part inflam'd, without putting your fingers there to feel it too. But

(*a*) Τὰ ὑπὸ τῶν χονδρέων. *That is to ſay, the Parts under the ſhort-ribs. Theſe Parts are chiefly the Liver, the Spleen, the Stomach, the Gut call'd* Duodenum, *and part of the* Colon.

(*b*) Σφυγμός. Gal. de differ. & gener. puls.

But the same *Galen* that gives this account of *Hippocrates*, fails not to observe in another place, that the business of the Pulse is the only thing in all Physick that this Physician has so slightly touch'd upon. Some Greek (*a*) Authors more modern than *Galen*, have also made the same remark; nevertheless, one may collect from the Writings of *Hippocrates*, several Instructions upon this subject: As when he says, That in (*b*) Fevers very acute, the pulse is very fast and very great; and when he makes mention in the same place of trembling pulses, and those that beat slowly; and when he observes, in speaking of the *white flowings of Women*, that the pulse that strikes the fingers faintly, and in a languishing manner, is a sign of approaching death. He remarks also in the *Coacæ prænotiones*, that Lethargick persons have their Pulse languid and slow. He says also in another place, (*c*) That he whose vein, that is to say, Artery of the Elbow beats, is just going to run mad; or else, that the person is in a very great passion of anger.

(*a*) Theophil. Protospathar. lib. de Urin. & Puls.

(*b*) Epidem. lib. 4.

(*c*) Epidem. lib. 6.

These Quotations make it appear, that *Hippocrates* was not wholly ignorant of the signs taken from pulses. But it must be own'd, if he has given us some Instructions on this subject, that it did not appear that he made any use of them himself, or reduc'd them to practise. We find little or nothing of it in his Books of *Epidemical Diseases*, except the two passages we have quoted, tho' these Books are a sort of a Journal, where he mentions a great number of Histories of Diseases that he has manag'd. It's surprising, that in other respects he shou'd be so exact in his Observations, even to the most minute signs and circumstances of a disease, yet say nothing of the pulse of the Patients. How cou'd one judge that he knew, whether they had a Fever or not? Or that he distinguish'd the different degrees of it, when he spoke nothing of the pulse?

pulse? It's probable he did not depend much on this sign; I'll tell you what I think furnish'd him with the knowledge of the pulse. Perhaps the different degrees of heat or cold, which the Patients endured in their Fevers, the greater or less want of rest, and particularly their manner of breathing, which he commonly observed with care, was what he thought of greater importance to be taken notice of, or at least what inform'd him whether they had a Fever or not, and whether this Fever requir'd consideration, or was of little consequence.

We might add a great many remarks to the precedent ones, if one wou'd exhaust all the matter relating to signs. Those we have touch'd upon, have relation chiefly to Prognosticks. We'll speak of others, that serve to distinguish and give us knowledge of distempers, when we make an enquiry into each particular.

If *Hippocrates* hit right in his Prognosticks, 'twas the effect of his judgment, his exactness, and the particular attendance he gave in every case that presented it self, which was the occasion of what is justly said in *Galen*, That (*a*) *Hippocrates of all Physicians was the most diligent and industrious.* Application to observe every thing that happen'd to a Patient, seem'd to be so proper to his Character, that you never see, so great a Philosopher as he was, that he was near so much taken up with reasoning on the accidents of Diseases, as in faithfully reporting them. He was content to observe well what these accidents were, to distinguish Diseases by them, and to judge of the event of those that he had actually in hand, by comparing them with the like which he had had before in his management; and he did not commonly give himself the trouble, to give a reason why such a thing happening such other wou'd necessarily follow. The *Empiricks*, which were a Sect of Physicians that arose after him, and

(*a*) De difficult. respir. lib. 2.

of whom we shall speak in the following discourse, for this reason disputed with the Dogmatical or Reasoning Physicians, maintaining they had the advantage to have this Father of Physick on their side, pretending that his method was not different from that of his Predecessors the *Asclepiades*, which was also the same these Empiricks followed, and looking upon *Hippocrates* as one of the Authors of their side.

Galen had some reason to exclaim against them in this point, and there is no doubt but that *Hippocrates* reason'd, and also sometimes philosophis'd in his profession, as you have seen before. But the Empiricks had not been altogether in the wrong, if they had plainly said that *Hippocrate*'s Philosophy was none of the best, and that they preferr'd the descriptions all naked as they are, which he gives of Diseases and their Accidents, and his Instructions or Remarks on the manner of managing them to all the Reasonings they can find any where in his Works, on the Causes of the same distempers. It's certain at least, that 'tis chiefly on this account, I wou'd say, on that which the Empiricks look'd upon as the most advantageous, that *Hippocrates* has recommended Physick to posterity, and gain'd admiration even from those, that otherwise did not consent with him to his principles, as we have already observ'd, and as you'll afterwards see. We may also add, That the Books of *Hippocrates*, that consist most of Reasoning, or that contain most Philosophy, are those which are attributed to other Authors; as the Book of the *Nature of Man*; that of the *Nature of an Infant*; that *of Winds*; the first of *Diet*; and some others.

As to what remains, we ought to make this Remark, That the Skill of *Hippocrates*, and of all the Physicians that came after him, and that imitated him in relation to *Prognosticks*, made

made the people, that knew not how far their knowledge cou'd extend in this matter, look upon them as Prophets, and require of them things that were above their power. Some of them were glad to amuse the Vulgar, and keep them in this opinion, for the profit they hop'd to gain from it, saying, *Since the People are willing to be deceiv'd, so let them be.*

That that puts several of our Physicians now upon the pursuit of this uncharitable and dishonorable Maxim, is their observation, That in effect the World will be deceiv'd; and that they often see Physicians, that thinking themselves other ways qualified enough to satisfie reasonable Patients, will not become Conjurers and Mountebanks, are those that have the least business, or that quit it: And what do they quit it for? To insinuate themselves amongst a wretched sort of People, that sometimes can neither write nor read; and that some may come seeking for them a great way off, to know of them, upon the sight of a glass of Urine, what distemper they discover, which if the Patient was present they cou'd know nothing at all of. When I talk here of the People, I wou'd not have it meant simply what they call the Mob or Dregs of the People; the Vulgar, or People, which I mean, meet equally in all conditions, and always makes the greatest number in all Societies. It happens also, I know not how, that some Men, that in other things have good Sense and Knowledge, and are very skilful in other matters, seem to be wholly depriv'd of their Understanding and Judgment, when it acts concerning these pretended Prophets, from whom they receive as great impressions as the meanest of the people.

To return to *Hippocrates*; it's a thing very remarkable, and that which adds very much to his Merit and Reputation, that having liv'd in an Age when Physick was, as you have

seen, altogether Superstitious, yet suffer'd not himself to be carried down the Torrent with the rest; so that neither his Reasonings, or his Observations, nor his Remedies, have the least mixture of this weakness, so common in those Times, and yet common still even amongst some Physicians. We don't see that his Prognosticks had any other foundation than from the pure nature of things. It's true, in his Book of Dreams, he talks of some Sacrifices or Ceremonies which ought to be perform'd to some certain Deities, according to the nature of the Dreams we dreamt. But these were only Duties, which Religion necessarily engag'd Men to. His good sense appear'd in another place, particularly when in the same Book he solves Dreams, by what has been said or done in the day time; from whence he draws consequences to judge of the condition of the body, according as 'tis charg'd with Choler, Phlegm, Blood, *&c.* which he brings in as the Causes on which depends the difference of Dreams, and the circumstances that accompany them. We'll speak one word more of the aversion he had to superstition, in what related to Remedies, and the cure of Diseases, when we come to the Chapter of Purgation.

CHAP. V.

Of the sorts of Diseases that Hippocrates *knew, gave names to, or describ'd.*

THE particular Diseases, which are mentioned in the Writings of *Hippocrates*, may be reduc'd to five different Classes. The first is of distempers, *whose names have been never chang'd, and that have been known ever since to the*

the Greek *Physicians, by the same names and signs as they were distinguish'd by this ancient Physician.* This first Class is the most considerable, and contains alone a much greater number of distempers, than the four following put all together. The second includes those *which have not preserved their names, altho' they have been known and distinguish'd by the accidents which* Hippocrates *attributed to them.* I put in the third Class some distempers *which he gave no name to, but only a simple description of.* And in the fourth, *those, that tho' they are nam'd and describ'd exactly in the Works that are allow'd to be his, yet notwithstanding have not been known since that time, either by their names, which were grown out of use, or by the description the Author gives of them.* The fifth and last Class, is of those *that have names which were no longer known, and that at the same time there were no descriptions of; so that we can speak almost nothing of them but by conjecture.*

CHAP. VI.

A Catalogue of the Diseases of the first Class, or of those whose Greek *Names are preserv'd, and have always continued very near the same.*

WE'll rank every one of these Diseases in an Alphabetical order, according to their *English* Names, which are partly deriv'd from the *Greek*, which we'll put at the bottom of the page.

A

(a) *Abscesse* or *Apostheme.* (b) *Alphus,* a cutaneous distemper. (c) *Alopecy,* a disease of the head, when the hair falls off, or is thin in several places. (d) *Almonds,* diseases of this part, inflamation, suppuration, ulceration. (e) *Anus,* the falling down, relaxation, or invertion of it. Vid. *Hemorrhoids,* inflamation of the *Anus.* (f) *Ancyle* or *Ancylosis,* a contraction of the joints. (g) *Aphony,* loss of voice. (h) *Aphthæ,* Ulcers of the mouth. (i) *Apoplexy,* a sudden privation of sense and motion. *Appetite,* loss of Appetite; *v.* Loathing. Appetite depravd of those that eat earth and stones, *v.* Colour, and the distemper of Women

(a) Ἀποσημα; ἀποστασις, ἐκτύνσις; ἐμπύημα. (b) Αλφὸς. (c) Αλωπηκες. (d) Παιδίσμια; ἀντιάδες. *These are the common names to the part and its diseases.* (e) Τῆς ἕδρης ἐκλεσπὴ; ἕδρη διπρολεγμαινέσὴ. (f) Ἀγκύλη. (g) Ἀφωνίη, ἀναυδίη. (h) Ἄφθαι. (i) Ἀποπληξίη. *Those that were taken with this disease were call'd* Βληδὶ, *that is to say struck,* v. *Thunder-struck and Pleurisie.* Hippocrates *also confounds sometimes* Apoplexy *with* Palsie, *where he gives the first of these Names to both Diseases.*

with

with Child. (k) *Afterbirth* retain'd. (l) *Asthma*, a sort of difficulty of breathing; *v. Dispnea.* (m) Abortion. (n) Arms shorter, and of a less proportion than they ought to be.

(k) Τὰ ὑστερα καλεχόμενα. (l) Ἄσθμα. (m) Ἀποφθορὴ, ἔκλεσις, διαφθορὴ, ἔκβολὴ. *This last word signifies the action of miscarrying.* (n) Γαλιάγκωνες, *Weasels Arms. 'Tis the name that* Hippocrates *gives to those that have such arms.*

B

(a) *Bunch-back'd.* (b) *Branchus*, a sort of a defluxion, hoarseness. (c) *Buboes*, swellings of the Glands in general, and particularly those of the Groin. Brain inflam'd, *v. Inflamation.* Brain gangren'd, *v. Sphacelus.* Brain mov'd, *v. commotion.* Brain dropsical, *v. Dropsie.* (d) Blood-shot of the Eyes. (e) A dry Blood-shot. (f) Baldness. (g) The body torpid or languid. (h) Blood, vomiting of blood; great loss of blood by Stool in a burning Fever. Loss of blood, *v. Hæmorrhage.* (i) Barrenness, *v. Womb.* (k) The Bladder clos'd or stopp'd, *v. Urine.* Tubercule of the Bladder, *v. Tubercule.* Stone of the Bladder, *v. Stone.*

(a) Κύφωσις, κύρτωσις, ὕβδε. *This last word signifies also Bunch-back'd.* (b) Βράγχος. (c) Βυβῶνες; *a common name to the Glands of the Groin, and their Diseases.* (d) Αιμάι. (e) Αιμάι ξηραί. (f) Φαλακρότης. (g) Σῶμα σαρκώδες, *corpulent.* (h) Ἔμετος αἱματηρός. (i) Ἄτοκοι ἢ ἄφοροι γυναῖκες, *barren Women.*

C

(a) CAchexy: *An ill habit of the fleshy parts of the body, caus'd by the corruption and abundance of humours.* (b) Cancer, a sort of a Tumour. (c) An outward Cancer. (d) An inward Cancer. (e) An hereditary Cancer, or that's born with one. Cancer of the Throat, of the Breast, of the Womb, and of other parts; a Cancerous Ulcer. (f) *Cardialgy*, pain of the Stomach, Heart burning. (g) *Carie*. (h) *Carus*, a sort of a dead sleep, and out of which there's no raising the Patient. (i) *Cataphora*, another sort of extraordinary dead sleep. (k) *Catarrh*, or defluxion upon some part, *v. Rheum.* (l) A salt Catarrh, nitrous, acrid, and hot. (m) *Catarrhs* that kill suddenly. (n) *Catochus*, A *Disease, in which the Patient continues inflexible, with his eyes open, without knowledge or motion.* (nn) *Carbuncle*, a sort of Tumour. *Causus*, v. *Fever.* (o) *Cholera*, a sudden discharge of humours upward and downward. (p) A wet *Cholera*; a dry *Cholera*. *Chordapsus*, v. *Ileus.* (q) *Coma*, a *sort of a dead deep sleep.* (r) *Coma* watching, *a sort of dead sleep, or sleeping with one's eyes open.* (s) Contusion or *Bruise.* (t) Convulsions, *involuntary contractions of the Muscles.*

Γ (a) Καχεξία. (b) Καρκῖνος, καρκίνωμα. (c) Καρκ. ἀνεύπαθος. (d) Καρκ. ἥσυχος, ἀνοβρύχιος. (e) Καρκ. σύμφυλος. (f) Καρδιαλγία καρδιογμὸς. (g) Τηρεδὼν. (h) Κάρος. (i) Καταφορὴ. (k) Καταῤῥοῦς, ῥεῦμα (l) Ῥεῦμα ἅλμυρον, νίτρῶδες, δριμὺ καὶ θερμόν. (m) Καταῤῥοι συντόμως ἀπόλλυντες. (n) Κατοχὸς, κατοχὴ. (nn) Ἄνθραξ. (o) Χολέρα. (p) Χολερ. ὑγρὴ; Χολερ. ξηρὴ. (q) Κῶμα. (r) Κῶμα ἄχ ἀνῶδες. (s) Ἔκχύμωμα, ἐχύμωσις. (t) Σπάσμοι.

(u) Coryza,

(u) *Coryza*, a ſort of *Catarrh*, a heavineſs of the head, with a Rheum. (w) An ill colour, paleneſs or greenneſs of look, in perſons that have a deprav'd appetite, and eat earth or ſtone. (x) The chapping of the Tongue or Lips. (y) Commotion or Concuſſion of the Brain. (yy) Cold in the extreme, which is felt in certain Fevers, and can ſcarce be taken off. (z) Chilblains. (zz) Cough.

(u) Κορύζα. (w) Χρωμα πονηρὸν; χλωρὸν. (x) Ῥῆγμα, v. *Rupture*. (y) Ἐγκεφαλου σεῖσμος. (yy) Ῥῖγος. (z) Χίμετλα. (zz) Βῆξ.

D.

(a) *DElirium*. (b) *Diarrhœa*, Looſeneſs. (c) Dyſentery, *violent pains in the Bowels, accompanied often with a flux of blood*. (d) Diſpnœa, *difficulty of breathing in general*. (e) Diſury, *a difficulty of making Water, with pains*. v. Strangury, and Urine ſuppreſs'd. (f) Diſtortions, *v. Luxations*. (g) Dropſies of many ſorts; general and particular. (h) Dropſie call'd *Hypoſarcidios*. (i) Dropſie call'd *Leucophlegmatia*. (k) Dropſie caus'd by Wind. (l) Dropſie dry. (m) Dropſie of the Lungs. (mm) Dropſie of the Breaſt, caus'd by the breaking of the *Puſtules* riſing on the Lungs: Dropſie of the *Eeſticules*, of the Womb, of the Head. (n) Diſeaſe, call'd Sacred; the Diſeaſe of *Hercules*;

(a) Παραφροσύνη, παραφορὰ, παραπλὴξ, παράκρασις, παράληρος. (b) Διάῤῥοια. (c) Δυσεντερία. (d) Δυσπνοια. (e) Δυσουρία. (f) Ἔκπλωσεις. (g) Ὑδρωψ. *de* ὕδωρ. *water*. (h) Ὑποσαρκίδιος; *that is to ſay, that comes under or between the fleſhy parts*. (i) Λευκοφλεγμασία; λεῦκον φλεγμα. (k) Ὑδρωψ μετ' ἐμφυσημάτων. (l) Ὑδρωψ ξηρὸς. (m) Ὑδρωψ πλεύμονος, &c. (n) Vid. *lib.* 2. *de morb. & lib. de internis affectionib.*

the

the great Disease: Falling-sickness, *v.* Epilepsie. The dry Disease, the belching Disease, the Disease of the hollow veins, the Disease of the *Hypochondra*, the putrifying Disease, the gross Disease, the Disease of the *Scythians*, the black and blue Disease, the black Disease, the Disease call'd *Cura*, the *Phœnician* Disease: *See the Diseases of the following Classes.* The Disease of Virgins, *v.* Virgins Diseases of Women with Child, that have their Appetitites deprav'd, *v.* Appetite. (o) Deafness, *v. Ear, hearing.*

(o) Κώφωσις.

E.

(a) *Emphrosthotonos*; a sort of Convulsion, where the Body is forc'd to bend forward. (b) *Empyema*; a collection of purulent Matter in the Thorax. *Ephelides*, v. Spots. (c) Epilepsie; *Falling-sickness*, *Passio Sacra*, *Morbus Comitialis*, *the Disease of* Hercules, *&c.* (d) Epilepsie of Infants. (e) Epinyctides, *a sort of Pustules.* (f) Erection hinder'd, or want of Erection. (g) *Erysipelas*, a sort of Tumour, St. *Anthony*'s Fire; *Erysip.* of all the Parts of the Body, of the Face, of the Lungs, of the Womb: *Erysipelas*, with Ulcers malignant, with corruption, and falling of the hair. *See this underneath, in the Diseases of the third Class.*

(a) Ἐμπροσθότονος. (b) Ἐμπύημα ἐκπύησις. *This name is given to all sorts of Imposthumes by* Hippocrates, *who in other places by* πλεύμων ἔμπυος, *purulent Lungs, means sometimes this distemper, or another that comes very near it, and calls those that are subject to it* ἔμπυοι. (c) Ἐπιληψίη (d) Νηπίων ἐκλάμψιες. (e) Ἐπινυκτίδες. (f) Hippocrates *means those that have this impotence by* ὃις τὸ αἰδοῖον ἐπάιρειν ἀδύνατον. (g) Ερυσίπελας.

(h) *Exantha-*

(*h*) *Exanthemata*, or risings on the skin, the different sorts are these: *Exanth.* accompanied with an itching and heat, as if they were on fire. *Exanth.* or little spots round and red. *Exanth.* like spots that remain after the stinging of Gnats. *Exanth.* which resemble the wheals left after whipping. *Exanth.* where the skin appears as if it was torn. (*i*) Extasie, a *Trance, being ravish'd, or forgetting ones self.* (*k*) Extasie with Melancholy. (*l*) Extension violent of the Fibres, *v.* Distortion. (*m*) Ears, swellings behind the ears, *v. Parotides.* (*n*) Ears moist in little Children. (*o*) Pains in the Ear. (*p*) Noise and singing in the Ears. (*q*) Push or Pimple on the Eye-lid. (*qq*) Eye-lids sore, scabby. (*r*) Eye-lids beset inside and outside with Excrescences of flesh, in the form of Figs or Warts. *Tubercle*, or a little swelling of the Eye-lids, *v.* Wart. (*s*) Inversion of the Eye-lids. (*t*) Eye-lids when the hair is turn'd inward. (*u*) Eye-lids joyn'd or clung together. (*w*) Eyes a-cross, as your Squint-ey'd persons have. (*x*) Clouds or Mists appearing before the eyes. Speck and Scars, some white, some of other colours, that hinder sight, *v.* Pupil. (*y*) Cataract in the eye. (*z*) Ulcer of the eye. (*zz*) Eye burst, *v.* Pupil. Eyes inflam'd, *v.* Opthalmy. Eyes clung together, *v.* Eye-lids.

(*h*) Ἐξανθήματα ἐξανθίσματα. (*i*) Ἔκστασις. (*k*) Ἔκστασις μελαγχολική. (*l*) Σπάσμα. (*m*) Τὰ παρ' ὦτα φύματα. (*n*) Ὠτων ὑγρότητες. (*o*) Ὠτων πόνοι. (*p*) Βόμβοι ἐν ὠσὶ, ἦχοι. (*q*) Κεφαλὴ ἐν βλεφάρῳ. (*qq*) Βλεφάρων ψώρα. (*r*) Βλεφάρων ὄγκοι φύσεις; ἢ σῦκα. (*s*) Βλεφάρων ἐκτροπή. (*t*) Τείχωσις. (*u*) Βλεφάρων ξύμφυσις. (*w*) Ἴλλωσις ὀμμάτων διαστροφή. (*x*) Νεφέλαι, ἀιγίδες, ἄχλυες, ἀργίμον. (*y*) Πτερύγιον. (*z*) Ὀφθάλμου ἕλκωσις. (*zz*) Ὀφθαλμοῦ ῥῆξις.

F.

(a) FLesh superfluous, or Excrescence of the flesh, *v. Pudenda*: Falling away of the flesh, *v. Erysipelas.* (b) Face awry, without any other illness. (c) Fire, *v.* Fever. (d) Wild-fire, a sort of Tetter or Ring-worm. (e) Fever. (f) F. Intermittent. (g) F. continual. (h) F. Quotidian. (i) F. Tertian. (k) *Hemitritus*, or Tertian and half. (l) F. Quartan. (m) Fever of five, of seven, of nine days each. (n) F. of a day. (o) F. of a night. (p) F. burning, otherwise call'd *Causus.* (q) F. burning, call'd fire. (r) F. kind. (s) F. malignant. (t) Fever that has exacerbations. (u) F. burning. (w) F. cold. (x) F. Lipyry; *or the outward Parts cold, while the inwards are burning.* (y) F. moist. (z) Fever dry. (a) F. salt. (b) F. windy. (c) F. red. (d) F. livid. (e) F. pale. (f) F. restless. (g) Fever inconstant. (h) F. long and slow. (i) A little continual Fever. (k) F. errant. (l) F. acute. (m) F. terrible to the sight. (n) F. whose heat is soft or rough to the hand. (o) F. killing. (p) F. soft or gentle. (q) F. accompanied with

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(a) Ὑπερσάρκωσις. (b) Παρέσχεμμα ἐν προσώπῳ. (c) Πυρετός. (d) Πῦρ ἄγριον. (e) Πυρετός. (f) Πυρ. διαλείπων. (g) ξυνεχὴς. (h) Ἀμφημερινὸς. (i) Τεταρταῖος. (k) Ἡμιτεταρταῖος. (l) Τεταρταῖος. (m) Πεμπταῖος, &c. (n) Ἀμφημερινὸς & ἡμέρου. (o) Νυκτέριος. (p) Καῦσος. (q) Πῦρ. (r) Εὐήθης. (s) Κακοήθης. (t) Ἐπαναδίδων. (u) Περικαὴς. (w) Ἡπιαλος. (x) Τὰ λιπυρικά. (y) Πελιώδης. (z) ξηρός. (a) Ἁλμυρώδης. (b) Πεμφιγώδης. (c) Ἐξέρυθρος. (d) Πελιός. (e) Ἐξωχρος. (f) Ἀσώδης. (g) Ἀκαλασταλος. (h) Μακρὸς βληχρός. (i) Πυρέτιον ξύνεχες. (k) Πλανήτης. (l) Ὀξὺς. (m) Ἰδεῖν δεινός. (n) Δακνώδης ἢ τραχὺς τῇ χειρί. (o) Φονώδης. (p) Μάλθακος. (q) Λυγρώδης.

the

the Hickup. (r) F. where the light is dim. (s) Fever laborious or tireſome. (t) F. moderate in its heat. (u) Fever irregular. (w) Fever vertiginous. (x) Fever that has the appearance of a Tertian. (y) F. viſcous. (z) Fever caus'd by pure Bile. (a) F. of the Winter. (b) Fiſtula *a ſort of Ulcer.* (b) *Fiſtula in Ano*, v. *Tubercule.* (c) Flux or loſs of blood of Women that continues much longer than their Months, and whoſe colour is ſometimes red, now and then white, ſometimes yellowiſh, *&c.* See *a little further in the cure of the Diſeaſes of Women*, v. Months. (d) Fluxion, *v.* Catarrh, Rheum, Branchus, Coryſa. (e) Folly, Thunder-ſtruck, a diſtemper where one is depriv'd of all ſenſe on a ſudden as if ſtruck with Lightning, *v.* Apoplexy. Another diſeaſe, where they have after death their ſides black and blue, as if they were murder'd, or bruis'd with Lightning, *v.* Pleuriſie. (f) Fractures of the bones. (g) Frica Rigour, ſhaking with the cold. (h) A Fellon or Bile: Flowings of Women, *v.* Flux. (i) Fear in ſleeping, the diſtemper of little Children.

(r) Ἀχλυώδης. (s) Κοπώδης. (t) Χλιαρός. (u) Ἄλακτος. (w) Γλιγχώδης. (x) Τεταρταῖος. (y) Γλίχρος. (z) Ἀκρητόχολος. (a) Χειμέριος. (b) Σύριγξ. (c) Ῥοὴ γυναικεία; ῥόος ἐρυθρὸς; λευκός, πυρρός. *The firſt is alſo meant ſometimes in* Hippocrates *for the Months.* (d) Καταῤῥοος. (e) Μώρωσις. *You find alſo the word* ἐμβρόντητος, *which anſwers to the Engliſh word ſtupid, and ſignifies fooliſh, ſenſeleſs,* ἄφρων. (f) Ἄγμοῖ; κατάγμαλα. (g) Φρίκη. (h) Δοθίην. (i) Φόβοι ἐν ὕπνοις.

C.

(*a*) CONtinual Gaping. (*b*) Gripes. (*c*) Gangrene. (*d*) Gums; the itching of the Gums of Infants. (*e*) Gums full of round Carbuncles, or little black and blue swellings. (*f*) Black Gums; Impostumation of the Gums. Glands, *v.* Bubo's, scrophulous humours. (*g*) *Glaucosis* or *Glaucoma*, distemper of the eye. (*h*) *Gongronæ* swellings, a disease of the Neck. (*i*) Gout. (*k*) Gout, with hard stony Matter in the Joints, *v.* Tubercules. (*l*) Gravel, *v.* Stone, Kidnies. (*m*) Gut, the great Gut inflamed. The falling down of the great Gut, *v. Anus.* Gripes, *v.* Dysentery.

(*a*) Χασμὴ ξυνεχὴς. (*b*) Ἀλγήματα, ὀδύναι. (*c*) Τὸ γαγγραινῶδες, σηπεδόνες μέλαιναι καὶ ξηραί; *that is to say, black and dry corruption*; σὴψ *corruption*; ὁ φαγέδαινα; φαγεδαινισμός. (*d*) Ὀδαξισμός. (*e*) Κονδυλοὶ ἄνωθεν τῶν οὖλα. (*f*) Οὖλα μέλαινα. (*g*) Γλαύκωσις; γλαύκωμα. (*h*) Γογγρῶναι. (*i*) Τὰ ποδάγρια; & ποδάγρικα; ἀρθρῖτις. (*k*) Ἄρθρα. μετ. ὀπισθομάλων καὶ τοῖσιν ἀρθρήσιν.

H.

(*a*) HOarseness, *v. Branchus.* (*b*) Hunger. (*c*) *Hemorrhage*; loss of blood in general. (*d*) *Hemorrhoids*; swellings of the *Anus*. *Hemorrhoids*, with the falling down of the *Anus*, v. *Anus.* (*e*) *Herpes*, swellings ulcerated that run farther and farther. (*f*) *Hickup.* (*g*) *Hypochondra*; ('tis the name which *Hippocrates* gives to the Parts that are immediately under the short Ribs) swoln, tense, with rumblings,

(*a*) Βραγχὸς. (*b*) Λιμὸς. (*c*) Αἱμορραγίη. (*d*) Αἱμορροΐδες. (*e*) Ἕρπης. (*f*) Λυγμὸς. (*g*) Τὸ ὑποχόνδριον.

blings, *&c.* These are the different dispositions of the Parts, and the Accidents or Signs that precede or follow certain Diseases; the disease of the Hypochondra, *v.* in the distempers of the second Class. (*h*) Hypogloſſis; a swelling under the Tongue. (*i*) Hearing; hardness of hearing, *v.* Deafness. (*k*) Hair; the disease when the hair falls off from all Parts of the Body, *v.* Alopecy, baldness. (*l*) Head sharp like a Sugar-Loaf. (*m*) Pain in the head. (*n*) Heaviness of the head. (*o*) Pain of the head, with purulent Matter running from the Nose. (*p*) Pain of the head, caus'd by water inclos'd in the Brain, or within the Skull, *v.* Dropsie.

(*h*) Ὑπογλωσσίς. (*i*) Βαρυηκοΐη. (*k*) Μάδησις. (*l*) Φοξοί, *'tis the name of those that have their heads of this shape.* (*m*) Κεφαλαλγίη. (*n*) Καρηβαρείη. (*o*) Πυον δια ῥινῶν, *&c.*

I.

(*a*) ICtch. (*b*) Jaundice, or *Ictterus*, a Disease of the skin; the yellow or pale Jaundice arising from the Liver; black Jaundice from the Spleen; other sorts of this disease, *v. Ileus.* (*c*) *Ileus*, a distemper of the Guts, one within the other, that the Excrements can't pass. (*d*) *Ileus* accompanied with the Jaundice. (*e*) *Ileus* bloody. (*f*) Inflamation; *such a disposition of Parts, that you feel an extraordinary heat and burning, whether there be a swelling or not.* Inflamation of the Lungs, *v. Peripneumony.* (*g*) Jaw mortified, fallen after a pain in the Teeth; and after having had Excrescences of flesh upon it.

(*a*) Κνησμὸς, κνιπόλης. (*b*) Ἰκτερος. (*c*) Ἔιλεος, χορδαπὸς, v. *further on in the Article of* Diocles. (*d*) Ἔιλεος ἰκτεροώδης. (*e*) Ἔιλεος αἱματώδης. (*f*) Φλεγμονή. (*g*) Τῶν γνάθων σφακελισμὸς. *Epidem. lib.* 5. *sect.* 7.

K.

(a) KIngs Evil ; distemper of the Glands. (b) Kidnies, Reins, *v. Nephritis.*

(a) Χειρίδες.

L.

(a) HArd Labour, *v. Purgations* and *After-birth.* (b) Lameness, *settled Lameness.* (c) Liver, inflamation and pain in the Liver ; Liver inflated hard, and Impostumated. (d) Leprosie, a distemper of the skin. (e) Lethargy, a sort of sleepiness, with a Fever, and memory failing : A sort of Lethargy where the Lungs are affected. (f) *Leuca*, a distemper of the skin, that becomes white in some places. Lips, Ulcers of the Lips, *v. Aphtha. Lichon.* v. *Tetter.* (g) Lientery, *a disease when you void by Excrement your Food the same you took it in, or but a little chang'd.* (h) Loins, pain in the Back or Loins. (i) Luxations or distortions. Lungs inflam'd, *v.* Peripneumony. (k) Lobes of the Lungs convuls'd. Dropsie of the Lungs, *v.* Dropsie. Little swellings or knobs of the Lungs, *v.* Wart. Swellings of the veins in the Lungs, *v.* Varix.

(a) Δυσκία. (b) Χάλασις ; *prorrhetic. lib.* 2. (c) Ἡπατῖτις ; ἥπας φλεγμαίνων ; *Those that had this distemper were call'd* ἡπατικοὶ, *a name common to all those that had their Livers indisposed.* (d) Λέπρη. (e) Λήθαργος. (f) Λεύκη, Λευκία. (g) Λειεντερεῖν. (h) Ὀσφὺς πόνοι. (i) Ἐκπλάσεις, ἐξαρθρήματα, ἐξαρθρώματα, διαστέμματα. (k) Ἄσθες τῶ πλεύμονος σπάσεντα.

M. (a)

M.

(a) MOuth; the ill ſmell of the mouth. (aa) Wry mouths, Ulcers of the mouth, *v. Aphthæ.* (b) Madneſs, *v.* Folly. (c) Raving madneſs. (d) Melancholy, or melancholy diſtempers. (e) Months in too great a quantity. (f) Months in too ſmall a quantity. (g) Months without colour. (h) Months without mixture (i) Months ſtopp'd. (k) Months purulent, like pieces of Membranes, or Spiders Web, conſiſting of phlegm, matter, black, grumous, acrid, bilious, ſalt, *&c.* Months that aſcend towards the breaſts, *&c. v.* Flux and Purgations. (l) *Mola*, a lump of fleſh growing in the Womb.

(a) Δυσῶδες σῶμα. (aa) Στόμα ἀνεσπασμένον. (b) Παράνοια. (c) Μανία. (d) Μελαγχολία, τὰ μελάγχολικα (e) Καταμήνια or τὰ γυναικεῖα πλείονα. (f) Κατὰμ ὀλίγα. (g) Κατὰμ ἄχρωα. (h) Κάταμ. ἀκρήτως γινόμενα. (i) Κατὰμ ἐκλεῖ πονῖα. (k) Διάπνοα ἐπιμήνια, ὑμενώδεα, *&c.* (l) Μύλη.

N.

(a) NEck awry. (b) Nauſeating of Victuals common to Women with Child, and accompanied with an inclination to vomit. (c) *Nephritis*; a diſeaſe of the Kidnies, accompanied with pains, ſuppreſſion of Urine, and other ſymptoms, *v.* Stone. Noſe, more than ordinary moiſtneſs of the Noſe; a ſort of defluxion, *v. Coryza.* (d) Navil inflam'd, ulcerated, and open from the birth. (e) *Nyctalopy*, a diſtemper of thoſe that ſee better in the night than in the day.

(a) Στρεβλοὶ; *they are ſo nam'd that have their necks awry.* (b) Ἀνορεξίη ἄσαι. (c) Νεφρῖτις. (d) Ὀμφαλὸς φλεγμαίνων, *&c.* (e) Νυκτάλωπες; *'tis ſo they are call'd by* Hippocrates, *that have this diſtemper, which he gives no name to as ſuch.*

O.

(a) *Idema*; swellings and tumors in general, *v. Tumor. Omentum*, or the Caul; the falling down of it into the Groin, *v.* Tumor. (b) Opthalmy, or inflamation of the eyes, moist and dry. (c) *Opisthotonos*, a sort of Convulsion, where the body bends backward. (d) *Orthopny*, a sort of difficulty of breathing, that the Patient can t lie down in his Bed, *v. Dispnea, Asthma.*

(a) Οἴδημα. (b) Ὀφθαλμία; ὑγρὰ, ξηρά. (c) Ὀπισθότονος. (d) Ὀρθοπνοία.

P.

(a) Palate; Impostumations and Ulcers corroding the Palate. The falling or separation of the bone of the Palate and the Teeth, from whence follows the sinking of the Nose. (b) Palpitation of the Heart; Palpitation of the flesh in all parts of the body; Palpitation between the Navel and the Cartilage, that s towards the stomach. (c) Palsie, a privation of sense and motion, universal and particular

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(a) *We find this case at the beginning of the fourth and sixth Book of the Epidemicks.* (b) Παλμὸς. (c) Ἀποπληξία; *this name is common in* Hippocrates *both to Apoplexy and Palsie*; ἀποπλεκτὸν τὶ τῦ σώματος; *some part of the body that's become Paralytick, or that has lost its sense and motion. You find there also the word* παραλύειν, *to relax in speaking of the Parts that are Paralytick, because they are relax'd and loose, without strength to support them. 'Tis from this Verb that the word* παράλυσις *is deriv'd Palsie, but I do not find it in* Hippocrates. *He means in another place by the word* παραπληγία *a species of this distemper.*

(d) *Paro-*

(*d*) *Paronychia* or *Panaris*, a Whitlow, or ſore under the nails that's very painful. (*e*) *Parotides*, ſwellings of the Glands behind the Ears. (*f*) *Pudenda*, excreſcence of fleſh at the entrance of the ſecret parts of Women, the rotting and falling off of the hairs of thoſe parts, *v. Ereſypelas.* (*g*) *Peripneumony*, inflamation of the Lungs. (*h*) *Perirrhæa*, a great diſcharge of humours, particularly by Urine. (*i*) Plague and Peſtilential diſtempers. *Phagedæna*, *v.* Ulcer. White phlegm, *v. Leucophlegmaty.* *Phlegmon*, *v.* Inflamation. (*k*) Phlyctenæ, *a ſort of pimples and riſings on the skin, like thoſe that come after a burn* (*l*) Phreneſis, *an acute Fever, with a ſtrong delirium.* (*m*) Phthiſis, *a diſeaſe when the body conſumes away* (*n*) *Phthiſis* of the back. (*o*) *Phthiſis nephritick*, or that comes from the Reins. (*p*) *Phthiſis* from the

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(*d*) Παρωνιχία. (*e*) Τὰ παρ' ὦτα φύματα: *he ſpeaks alſo of a diſtemper of little Children, that he calls* σαλνειασμός, *which ſeems to be the ſame; and he explains this word in another place by* φύματα παρ' ὦτα ὅια τοῖσιν Σατύροισιν, *ſwellings that riſe behind the Ears as the Satyrs have; or rather, which makes 'em reſemble Satyrs, which are painted with ears ſtanding up, as thoſe have that are troubled with ſwellings behind 'em. He alſo calls the ſame ſwellings* φήρεα, *becauſe the Satyrs were call'd* φήρες *by the* Ionians. *You'll ſee in another place another ſignification of the word* Satyriaſmus. (*f*) Κίονες αἰδοίοις. (*g*) Περιπνευμονίη. (*h*) Περιῤῥοίη. (*i*) Λοιμός. (*k*) Φλύκταιναι, φλυκτανίδες. (*l*) Φρενῖτις; *This word comes from* φρένες, *which is the name the Ancients gave to the Diaphragm, and ſignifies alſo the Soul or Mind, becauſe they believ'd the Soul had its ſeat in the Diaphragm.* (*m*) Φθίσις, φθίη, φθινώδεα νούσημα, τῆξις, *de* φθίνειν, *to conſume, and* τῆκειν *to melt.* (*n*) Φθίσις νωτίας. (*o*) Φθίσις νεφριτική. (*p*) Φθὶ ἰσχιαδικὴ.

Hips. (q) *Phthisis*, from the general habit of body; that is, from the flesh. (r) Prickings all over the body, and in particular at the end of the tongue. (rr) *Pityriasis*, a disease when the hairs fall off, and Scurf or Scales rise on the skin of the head. Pleurisie, a *pain in the side, with a continual Fever.* (t) Pleurisie moist, when the Patient expectorates. (u) Pleurisie dry, when he does not spit at all. (w) Pleurisie, in which after death the sides are black and blue, like those that have been struck with Thunder. (ww) Pollutions Nocturnal, *v.* Seed. (x) *Polypus*, an excrescence of the flesh in the Nose. (y) Putrefaction of the flesh of the *Pudenda*. Putrefaction, *v. Gangrene.* (z) The Pupil of the eye spoil'd. (a) The Pupil of the eye whitish, of a silver colour, of the colour of Sea-water, of a Sky-colour. (b) The Pupil out of its place. (c) The Pupil appearing less or greater, and angular. (d) The standing out of the Pupil, when the eyes burst. (e) A Scar on the Pupil. (f) Ulcer of the Pupil; *v. Sight and Eyes.* Pulsation of the Hypochondra, *v.* Palpitation. (g) Purgations, that follow the suppression of the *Lochia* Purga-

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(q) Φθίσις. (r) Κνισώσεις δια το σῶμα, &c. (rr) Πιτυρίασις. (s) Πλευρίτις. (t) Πλ' ὑγρὰ (u) Πλ' ξηρὰ. (w) *For this reason, those that were in this condition were call'd* βλητοὶ, *that is to say struck, as well as those that fell into an Apoplexy. See before* Apoplexy. (ww) Ὀνείρογμοι. (x) Πολύπους. (y) Αἰδοίων σηπεδόνες. *We'll describe it more particularly in the diseases of the third Class.* (z) Ὄψεις διεφθαρμέναι. (a) Κόραι γλαυκωμέναι, ἀργυρωειδέες, θαλασσοειδέες, κυανέαι, ἢ κυανοειδέες, v. *Glaucoma.* (b) Τῆς ὄψιος μεταλίνημα. (c) Κόραι ἀνωμαλέως φαίνονται, ἢ εὐρύτεραι, ἢ γωνίας ἔχουσαι. (d) Ὄψις δια τῆς φωγμῆς ὑπερέχουσα. (e) Οὐλὴ ἐν κόρῃ. (f) Κόρης ἕλκωσις. (g) Λοχίων κάθαρσις κατεχομένη, &c.

tions,

tions, or the matter of them ascending even to the Lungs and Head, and issuing out of the Nose and Mouth, *&c.* *Pustules*, pimples or risings on the skin of several sorts, *v. Exanthemata, Terminthi, Epinyctides.* (*b*) Pustules arising from sweat that's acrimonious, with a corroding salt that ulcerates the skin.

(*b*) Ἰδρᾶα.

Q.

(*a*) QUinsie, *a distemper of the Throat.* (*b*) Quinsie, extending it self, or throwing it self on the Lungs. Quinsie, following an inward luxation of the vertebræ of the Neck, and which ends in a Palsie.

(*a*) Κυνάγχη, *&* παρὰ κυνάγκη, *these are two different sorts.* (*b*) Κυνάγχη ἐς τ̀ πλεύμονα.

R.

(*a*) RIsings on the skin, or pimples, *v. Exanthemata.* (*b*) Restlesness of Patients impossiblity to continue in one place. (*c*) Respiration hinder'd, *v. Dispnæa, Orthopnæa; Asthma, Rheum,* v. Defluxion. (*d*) Rupture of the breast or back. (*e*) Rupture, or breaking of some Vessel or Imposthume within the body.

(*a*) Ἐξανθήματα. (*b*) Βασεισμὸς ῥιπτασμὸς ἀλύκη, ἀλυσμὸς. (*c*) v. *Dispnæa.* (*d*) Στήθεα ἢ μεταφρενον ῥαγέν. *We know not precisely what* Hippocrates *meant by* μεταφρενον, *it seems 'tis that part of the back which is just against the Diaphragm, which we said was what we call'd* φρένες. (*e*) Ῥῆγμα: *from thence comes the word* ῥηγματία. *'Tis so* Hippocrates *calls those that have any Vessel broke in their body, or any Imposthume that's open,* v. *Chapping.*

S.

(a) Stuttering, *v.* Tongue-ty'd. Stone, or the (b) Stone in the Kidnies and Bladder. (c) Spitting blood; Skull when its bones separate one from another, *v. Sphacelus.* (d) Swooning, Swelling, *v. Oidema* (e) Stupefaction. (f) Spine of the back bent inwardly. (g) Spine of the back that goes awry, or that bends to right or left. (h) Sudden surprize or stupefaction. (i) Scab, skin (k) rising up in Scales. (l) Snoring. (m) Spleen, inflamation of the Spleen. (n) Spleen swoln. (o) A great Spleen, Snorting, *v.* Snoring. (p) Frequent Salivation, *Satyriasmus, v. Parotides.* (q) Sciatick, *Scrotum, v.* Tumors. (r) Seed, involuntary flux of Seed, *v.* Pollutions. Deep sleep, *v. Carus, Catochus, Coma, Lethargy. Sphacelus,* a sort of Gangrene, *v.* Gangrene. (s) Strangury, Urine coming out drop by drop with pain, *v. Dysury.* Suffocation of the Womb, *v.* Womb. (t) Superfetation. (u) Spots on the Legs by being too near the fire. (w) Spots on the face by being too much in the Sun. White specks in the eyes, *v.* Eyes. (x) Stones big or swoln. Varices, and other swellings of the Stones, *v.* Tumors. (y) Sight, dimness of sight; the sight of those that see better in the night than in the day, *v. Nyctalopy.* (z) Loss of sight, blindness, *v. Pupil, Eye-lids, Eyes.*

(a) Τραυλισμὸς. (b) Λιθίασις. (c) Αἵματος πτύσις. (d) Ἀλυχία, λειποθυμία. (e) Νάρκωσις. (f) Λόρδωσις. (g) Ῥάχις διαστροφὴ. (h) Ἔκπληξις. (i) Ψώρα (k) Λοποὶ. (l) Ῥέγχος, κέρχνος. (m) Σπλὴν ἴτις. (n) Σπλὴν ἐπηρμένος. (o) Σπλὴν μέγας. (p) Πτυελισμὸς. (q) Ἰσχιας. (r) Το γονοειδες διέλθον. (s) Στραγγυεία. (t) Ἐπικύημα. (u) Φῶιδες. (w) Φακίδες. (x) Ὄρχις μέγας. (y) Ἀμβλυωγμὸς. (z) Τύφλωσις, ὀφθάλμων σβέσις.

T (a)

T.

(*a*) TEtters. (*b*) Teeth; pains in the Teeth. (*c*) Teeth benumm'd. (*d*) Grinding of the Teeth. (*e*) Teeth gnash'd one against the other. Rotten Teeth, *v. Sphacelus.* The falling out of the Teeth, falling down of the Jaw, and of the Palate, *v.* Jaws, Palate. (*f*) Tongue-ty'd, that causes an hesitation in speaking. (*g*) Too great a volubility of the Tongue, that occasions stammering. (*h*) *Tenesmus*, or pain in going to Stool. (*i*) *Terminthi*, a sort of Pustules. (*k*) *Tetanus*, a sort of Convulsion, where all the Muscles are extended, and the Body straight. (*l*) Trembling. (*m*) Tubercules, or little swellings of divers sorts. Tubercule behind the Ears, *v. Parotides.* Tubercule on the Gums, *v.* Gums. (*n*) Tubercule crude in the Lungs. (*o*) Tuberc about the Bladder. (*p*) Tuberc. in the *Urethra.* (*q*) Tubercules, or little hard swellings rising in the face. (*qq*) Tuberc. hard and stony of the joints of gouty persons, and that oftentimes come on the Tongue. (*r*) Tuberc. hard about the *Anus*, whence follows an *Abscesse*, and at last a Fistula, or a fistulous Ulcer that perforates the Gut. (*s*) Tumors and swellings in general, *v. Oidema.* (*t*) Hard Tumors. (*u*) Scro-

(*a*) Λειχῆνες. (*b*) Περισσὲς ὀδόντας ἀλγήματα. (*c*) Ἀνωμοδίη. (*d*) Πρίσις τῶν ὀδόντων. (*e*) Συνεσιμὸς ὀδόντων. (*f*) Ἰσχνοφωνίη ψελλισμός. (*g*) *Those that have this imperfection are call'd* ταχυγλωσσότερον. (*h*) Τεινεσμὸς. (*i*) Τερμινθοὶ. (*k*) Τέτανος. (*l*) Τρόμος. (*m*) Φύματα, κόνδυλοι, συσχέμματα. (*n*) Ὠμὸν φύμα ἐν πλεύμονι. (*o*) Φύμα περὶ τὴν κύστιν. (*p*) Φῦμα ἐν τῇ ἀρήθρῃ. (*q*) Ἴονθοι. (*qq*) Πῶσοι, ἢ ἐπιπώσιμα ἢ συσχέμματα, καὶ λιθίδια περὶ τοῖσιν ἄρθροισιν, &c. (*r*) παρὰ τὴν ἕδρην φῦμα σκληρὸν, ὁ ἐρρὶζωμὲ ἐς τὸ ἔντερον καὶ συεργῶδες ἐγίνετο. (*s*) Οἰδήματα. (*t*) Σκληρώματα. (*u*) Φύματα χοιρώδεα.

phulous Tumors, *v.* Kings-Evil. (*w*) Tumors of the Groin, of the *Scrotum*, of the Testicules caus'd by the falling down of the *Omentum*, or the Inteſtines; or by the Varices of the Teſticules; or by water collected in the *Scrotum*. (*x*) *Typhomany*, v. *the diſtempers of the fifth Claſs.* Typhus, *v. thoſe of the fourth.*

(*w*) Κῆλαι. *'Tis the general name that* Hippocrates *gives thoſe Tumors, and mentions the ſeveral ſpecies of them, which we have taken notice of.* (*x*) Τυφομανίη.

U.

(*a*) UVula relax'd. (*b*) Uvula contracted. (*c*) Uvula as it were diſſolved or corrupted. (*d*) Varices; veins ſwoln, or very much dilated: Varix of the Lungs. (*e*) Veins obſtructed, that hinder the motion of the blood. (*f*) Veins throwing out blood upon the brain, *v.* in the following Claſſes. (*g*) Virgins, the Diſeaſes of Virgins. (*h*) Ulcers. (*i*) Ulcers of the head, with a running humour like honey. (*k*) Ulcers malignant and corroding. (*l*) Fiſtulous Ulcers, *v.* Fiſtula. (*m*) Scrophulous Ulcers, *v* Kings-Evil and Tumours. (*n*) Urine ſtopp'd; difficulty of making water: Urine coming out drop by drop, *v.* Dyſury, Strangury

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(*a*) Σταφυλὴ. (*b*) Παραγαρέων ἀνεσπασμένη. (*c*) Κίονες σηκόμενοι. (*d*) Κῆρσοι, ἐξίαι, κίρσοι ἐν πνεύμονι. (*e*) Φλεβῶν ὑπόληψις. (*f*) Ὑπερ ἐμεῖ ἀπὸ φλεβίων ἢ ἐγκέφαλον. (*g*) *This diſeaſe is deſcrib'd by* Hippocrates, *but he gave it no particular name.* (*h*) Ἕλκεα. (*i*) Κνῆαι, ἀχῶρες. *Erotian.* (*k*) Ἕλκεα κακοήθεα; *thoſe which he calls* Νομὰς καὶ φαγεδαίνας, *that is to ſay, that eat and corrode; there are ſeveral ſorts of 'em.* (*l*) Ἕλκεα συρίγγωδες. (*m*) Ἕλκεα χοιράδες. (*n*) Ὅδευ κατεχόμενον, ἔρων ὑπόληψις, ἔρυ ἐπίσασις.

W. (*a*).

W.

(a) WOmb; several distempers of it. (aa) Its being out of its proper place. (b) The falling down of the Womb. (c) Suffocation of the Womb and Mother. The swelling of the Womb, caus d by water or wind, *v.* Dropsie. Excrescence of flesh growing at the entrance of the outward neck of the Womb, *v. Pudenda*; swelling and hardness of the orifice of the Womb. The closing of it, causing barrenness or suppression of the Months. The folding or twisting of the orifice. The orifice too much open. Womb putrify'd, inflam d, full of phlegm, ulcerated, cancerated, *&c. v.* further on the cure of the Diseases of Women. (d) A Wart, Tubercule, or little swelling on the Eye-lids. (e) Wounds. (f) Warts. (g) Worms. (h) Worms round and long. (i) Large and smooth. (k) Worms call d *Ascarides*, which are about the *Anus*, and sometimes in the *Pudenda* of Women. (l) Vertigo. (m) Vertigo, with a mist over the eyes.

(a) Τὰ ὑστερικα; *it s a common name to all distempers of the Womb, but it signifies also in particular the suffocation of the Womb.* (aa) Πλάνα τῆς ὑστέρας. (b) Ἔκπτωσις τῆ ὑστέρας. (c) Πνιξ ὑστερικὴ. (d) Κεφὴ ἐν βλεφάρῳ. (e) Τραύματα. (f) Ἀκροχόρδονες. (g) Ἕλμινθες, ἐυλαὶ, θηλεῖα. (h) Ἕλμινθες σφιγγύλαι. (i) Ἕλμινθες πλατεῖαι. (k) Ἀσκαρίδες. (l) Ἴλιγγοι. (m) Σκοτοδίνη, τὰ σκοτώδεα.

You see what are the Diseases of the first Class, which we leave at the present, with a design to give the definition, or the more exact description of them, and to observe some other circumstances relating to their Nature, Signs and Causes, in the Chapter of *Galen*.

CHAP.

CHAP. VII.

The distempers of the second Class, or that have not preserv'd the names which Hippocrates *gives them, tho' they have been known by the accidents or symptoms that he ascrib'd to them.*

(a) Αυαπ

THis is the description that *Hippocrates* gives of a disease he calls (*a*) the drying or dry disease: 'Those, *says he*, that are seiz'd with 'it, can neither be without eating, nor can 'their stomachs bear or digest what they have 'eaten. When they don't eat, their Guts 'rumble and make a noise, and they feel a pain 'in the orifice of their stomach; they vomit 'sometimes one sort of humour, sometimes 'another. They throw up Bile, Spittle, Phlegm, 'and acrid Matter; and after they have vomited, they think themselves a little better. 'But when they have taken any nourishment, 'they are troubled with belchings, their face 'looks red, and they burn like fire. They think 'they have a great occasion to go to Stool, and 'when they come there, oftentimes nothing 'but wind comes from them. They have 'pains in their head, and feel prickings all over 'their body, sometimes in one part, sometimes 'in another, as if they were prick'd with 'Needles. Their Legs are heavy and feeble, 'they consume away, and grow weak by little 'and little. *He adds further*, This distemper 'is of long continuance, and does not leave 'the Patient till he's old, supposing he does 'not die before that time.

This description agrees pretty well with a disease which is call'd in the following discourse

course the *Disease of the Hypochondra*: That which *Hippocrates* calls the *Belching Disease*; that is to say, where they belch frequently, is a species or branch of the same, as well as the black distemper he speaks of a little after.

As to the disease which he names (*b*) *Care*, that according to his report is very dismal, you may place it under the melancholy distempers, of which *Hippocrates* himself speaks in another place, and which we have put amongst those of the precedent Class. *In this distemper*, says he, *you feel something like a thorn pricking your entrails. Those that are taken with it are extreamly restless and unquiet, they avoid the light and company, they are pleas'd with darkness, and are afraid of every thing; the Membrane that parts the Abdomen from the Breast swells out. When you touch them they feel pain, and are very much afraid of being hurt; they dream horrid dreams, and think they see of a sudden frightful Objects, or dead Bodies.*

(*b*) Φροντὶς νόσος χαλεπὴ; Care *a grievous disease.*

CHAP. VIII.

The Diseases of the third Class, which are those which Hippocrates *gave no name to, but which we may, or think we may, know by the description he gives of them.*

Hippocrates speaking of the accidents that happen to those that have a large Spleen, says, *That their* (a) *gums are corrupted, and their breath smells ill.* He adds, *That if they have not some* Hemorrhage, *and the mouth does not smell ill, they are troubled with Ulcers and Cicatrices, or black spots on their Legs.* Some pretend 'tis the distemper which *Pliny* speaks of,

(*a*) Prorrhetic. lib. 2.

of, and is at this time very common amongst the Northern People.

Hippocrates in another place giving an exact relation of several accidents that accompanied a distemper that was become Epidemick, and of which he observes more died than lived after it, says, That the accidents or symptoms were reduc'd to these, (*b*) *Erysipelas's or malignant Tetters, sore Throat with hoarseness, a burning Fever with a* delirium, *corroding Ulcers in the mouth, swellings on the* Pudenda, *inflamations of the Eyes, Carbuncles, disorders in the Bowels, great loss of Appetite, troubled Urine, and in large quantities, sometimes dozineſs, and at another time watchings, no entire or perfect ceasing of these disorders so as for the better, or to be term'd a happy conclusion of them, but a change that produced Dropsies and Consumptions.*

(*b*) Epidem. lib. 3. sect. 3.

After having begun in this manner, he adds, *That in several of these Patients, the very small Ulcers degenerated into Tetters, or Erysipelas's, which spread themselves in all Parts of the body, and came particularly about the head to Men of sixty years of age, upon the least neglect of their distemper. At the same time,* says he, further, *That they actually applied remedies, of a sudden there arose Inflamations and Tetters, which spread themselves all about. When these Tetters came to suppuration, you might see flesh and Tendons fall off from several, and their bones come away from them; and that which runs from these Ulcers, was not like to purulent Matter, but was a particular sort of corruption of several colours, and in great abundance. Those also that happen'd to have the same about the Head, lost their hair from the Part; as also from the Chin, the bones were seen altogether naked, and some of them dropt off. These symptoms were sometimes with a Fever, sometimes without, and commonly they were in greater fear than danger, at least those, when in the distemper, the Matter came to a good digestion and suppuration, for they most of them*

escap'd.

escap'd. But those whose Erysipelas, or Inflamation, did not suppurate, almost all of them died; in whatever Part the Erysipelas came, the same thing happen'd. From one a whole Arm wou'd fall off; that is to say, it wou'd intirely loose all the flesh that cover'd it. With another, the sides, or any part of the body, before or behind, were expos'd to the same danger. And it sometimes happen'd, that the whole Hip, Leg or Foot, were left altogether naked, without any flesh; but those whose Abdomen, or Privy Parts, were touch'd with it, suffer'd more than all the rest.

I have drawn at length the description of this distemper, that we may compare it with that of some others, which we shall speak of in the sequel of this History, and which have been look'd upon by the greatest part of Physicians as new, and not known in the time of *Hippocrates*, nor a long time after him, altho' they are found accompanied with symptoms which have a relation with some of those we have touch'd upon. You'll find also other examples of diseases, which have been thought new in regard to those that are found describ'd in *Hippocrates*, or which they pretend had their beginning at a certain time. 'Tis what we'll inquire into as opportunity shall offer it self; and 'twas chiefly in regard to this, that I thought my self oblig'd at least to give an account of the Names of the diseases this ancient Physician had knowledge of; that, as we have already said, we might compare his descriptions with those that follow.

We may put in this Class the distemper peculiar to the *Scythians*, which *Herodotus* makes mention of, and attributes to the anger of *Venus Urania*, whose Temple was pillaged by them. This is what *Hippocrates* has writ of it: 'Many, *says he*, among the *Scythians* become 'Eunuchs, do every thing that Women are 'accustom'd to do, and talk or discourse as if 'they were so; from whence they are call'd 'Effe-

'Effeminate. The Inhabitants of the Country, 'that impute the Cause of this distemper to 'God, or the Deity, have a great veneration 'for those that are seiz'd with it, and in a 'manner worship them, for fear the same 'thing shou d happen to themselves. For my 'part, *continues* Hippocrates, I believe truly, 'that these sorts of distempers are Divine as 'well as others, and that there's no distemper 'more Divine or Humane one than another, 'but that they are all Divine; that every one 'has its particular nature, and that there is 'never a one where Nature has not its part. 'I'll tell you then from whence I think this 'malady comes. The *Scythians* are subject to 'certain Rheumatisms on the Joints, which 'are very stubborn, and continue a long time; 'which happens to them, because they are 'continually on Horseback, and their Legs 'hanging down. When this distemper has had 'its period they become Lame, by reason of 'the contraction of their Thighs, and the man-'ner of their management is this. At the be-'ginning of this distemper, they open the 'veins behind the Ears, and being weaken d 'and dispirited by the loss of a great quantity 'of blood they fall asleep; and some of them, 'when they awake, find themselves well. In 'my opinion, they ruine themselves by this 'manner of management, for those that have 'their veins behind their Ears open'd, become 'uncapable of generation; and that's their 'misfortune. When they come to their Wives 'and find they are not fit for enjoyment, they 'are not immediately much concern'd, but 'when they find they continue impotent, then 'they imagine they have offended the God, 'or the Divinity to whom they ascribe the 'cause of their disgrace. After which they 'take the habit of a Woman, and publickly 'declare they are no longer Men; they con-'verse with the Women, and appear in all re-

'spects

ſpects as ſuch. We muſt obſerve, that there are none but the richeſt of the *Scythians*, or thoſe of the greateſt quality, that are ſubject to this diſeaſe, and that the poor are never ſeiz'd with it; without doubt, the reaſon of it is, becauſe the firſt are almoſt always on Horſeback, and the latter but ſeldom. If this diſeaſe was more divine than others, it ought not to attack the wealthieſt, and the greateſt Men only, but be equally common to all. It ſhou'd rather happen, that the poor People ſhou'd be more expos'd than the rich, eſpecially if the Gods take pleaſure that Men ſhou'd admire and adore them, and for that reaſon beſtow their benefits on them. For the rich offer Sacrifices and Obſations to 'em, ſerve em, and erect Statues oftner than the poor, becauſe they have wherewithal to do it; whereas the other have not, and inſtead of adotation oftentimes curſe the Gods, that they have not given them Plenty and Riches. So that it wou'd be more agreeable to reaſon, that the poor and needy ſhou'd be puniſh'd with this diſeaſe, for their wickedneſs, rather than the rich. This diſtemper then is truly Divine, as I ſaid at firſt, but all others are ſo too, and come naturally at the ſame time to all People.

The opinion of *Hippocrates*, concerning the diſtinction that the Gods ought to make between the Rich and the Poor, in relation to Sacrifices, might give an occaſion to ſome to accuſe him of taking too great a liberty in Matters of Religion; but they might as well, and with the ſame reaſon, blame *Homer*, when in ſeveral places he introduces *Jupiter* laying aſide all buſineſs, to go and take part of a Collation; that is to ſay, to ſup up the ſmoak of a Sacrifice of the *Ethiopians*, with all the Train of Gods after him. It appears alſo, by what *Hippocrates* ſays relating to the cauſe of this diſtemper, that he was not at all ſuperſtitious,

as we have obſerv'd before, and his thoughts on this ſubject are very well worthy of the Age in which *Socrates* liv'd, with whom he was almoſt contemporary. It ſeems probable to others, that this diſtemper of the *Scythians* fell upon the Rich oftner than the Poor, by the ſame reaſon that we ſee every day, that Perſons of Eſtates are more ſubject to the *Hypochondriack Affection*, than thoſe of meaner Fortunes, which you'll eaſily find to be true.

CHAP. IX.

Diſeaſes of the fourth Claſs, that have not been known to the Phyſicians that liv'd ſince Hippocrates. *neither by the deſcription he has given of them, nor by the names he gives them, which have not been in uſe ſince.*

AMongſt the diſtempers of this Claſs, which are not many in number, no more than thoſe of the two precedent ones, the moſt remarkable are theſe two; the (*a*) *Typhus*, and (*b*) *the thick or groſs diſeaſe*: theſe are the names which *Hippocrates* gives them. Some of his Commentators were of opinion, that the firſt of theſe was a ſort of a burning Fever, which caus'd a *delirium* with ſtupefaction. You'll ſee by the deſcription whether they have hit right.

(*a*) Τῦφος.
(*b*) Παχυνόσημα.

According to our Author, there are five ſorts of *Typhus's*: The firſt is really a 'continual 'Fever, that takes away all the ſtrength of the 'Patient, accompanied with pains in the 'belly, and a heat or inflamation in the eyes, 'that he cannot look ſteady upon any thing; 'beſides, not being able to anſwer to any 'queſtion

'queſtion that's ask'd him, by reaſon of the 'great pain he lies under, unleſs when he is 'juſt dying, then he talks, and looks ſtern 'and bold.

The ſecond ſort begins with 'a Tertian or 'Quartan Ague, and after that come pains in 'the head. The Patient ſpits in abundance, 'and throws up ſome Worms by the Mouth; 'his eyes are painful to him, his viſage looks 'pale, he has a tumour or ſoft ſwelling in his 'feet, and ſometimes all over the body; ſome-'time his breaſt and back pain him, his belly 'rumbles and makes a noiſe, his eyes look 'fierce, he hauks and ſpits much, and his 'ſpittle ſticks to his Throat, that makes his 'voice ſqueak.

The third ſort diſtinguiſhes it ſelf from the reſt, by the 'mighty quick ſharp pains in the 'joints, and ſometimes all over the body. The 'blood corrupted by the Bile ſtops, and is co-'agulated about the Hips; and the Bile de-'tain'd in the joints growing hard like a gravel 'ſtone, the Patient becomes lame.

The fourth ſort is known by the 'great 'tenſeneſs, riſing up, and heat of the belly; 'after which follows a Looſeneſs, which ſome-'times leads the way to a Dropſie, and is alſo 'accompanied ſometimes with a Fever.

The fifth and laſt has for its ſigns, 'a pale-'neſs and tranſparency of the whole body, like 'that of a bladder full of water, yet without 'any ſwelling; on the contrary, the body is 'extenuated, dry and feeble, eſpecially to-'wards the neck-bones and the face; the eyes 'are very much ſunk in, and the body alſo is 'ſometimes black. The Patient ſeldom winks 'with his eyes, he feels about with his hands 'upon the Covering of the Bed, as if he wou'd 'pick Wooll or Straws. He finds himſelf more 'charg'd and fuller after eating, than when he 'was well; he loves the ſmell of a Lamp put 'out; he has oftentimes pulſations when he

'sleeps, and the same thing happens to him 'when awake.

So much for the *Typhus*; the *thick or gross disease* is no less particular, and there is more than one sort of it. 'The first is caus'd by 'phlegm and choler, which discharge them-'selves in the Abdomen and inflate it, and are 'evacuated up and down like a Torrent. The 'Patient is taken with a shivering and fever; 'the pain passes from the Abdomen to the 'Head, and when it descends to the entrails it 'causes a Suffocation. Sometimes the Patient 'vomits sowre phlegm, and sometimes salt; 'after vomiting he has a bitterness in his mouth, 'red heats appear on his side, and he stoops in 'the back; he cannot endure to be touch'd in 'any part; and the pain that he feels is so 'violent, that there's a sort of palpitation or 'pulse in the flesh; his Testicules are contract-'ed, the heat and pain is continued at the same 'time, even to the *Anus* and Bladder. He 'makes thick water, like that of those that 'are dropsical; the hair falls off from his head, 'his feet are always cold. At last the pain 'fixes particularly on the sides, back, and 'nape of the Neck; and it seems to the Pa-'tient, as if something creep'd, or run all 'about his skin. Sometimes there's a remission 'of the distemper, other times there's nothing 'at all of it. The skin of the head becomes 'red and thick. This distemper continues six 'years, sometimes ten. Towards the end the 'Patient sweats in abundance, and the sweat 'is of a very ill smell. He has oftentimes pol-'lutions in his sleep, and the seed he ejects is 'bloody, and of a livid colour. It seems at first as if he was describing the *Cholera Morbus*, or some sort of *Cholick*, but that which comes after has no great relation to that.

The second sort of the thick distempers, 'is 'caus'd by bile alone, that discharges it self on 'the Liver and Head. The Liver swells up 'and

'and preſſes upon the Diaphragm. The Head, 'and particularly the Temples, are immedi- 'ately ſeiz'd with pain. The Patient is not 'right in his underſtanding, and ſometimes he 'ſees but very little; an Ague and Fever ſuc- 'ceed after the foregoing ſymptoms. This 'comes at the beginning of the diſeaſe, and 'then you have by times great remiſſions, at 'other times but ſmall ones. The longer the 'malady continues, the pain grows greater, 'the Pupils of the eyes are dilated, and the 'Patient ſees not a jot; that tho' you put your 'finger before his eyes he perceives nothing, 'and does not ſo much as wink. But if he 'has ſome little ſight remaining, he's continu- 'ally pulling out with his fingers the little 'flocks of Wooll from the Covering, thinking 'they are lice or naſtineſs. But when the 'Liver extends it ſelf further towards the 'Diaphragm, the Patient raves, and fancies 'he has before his eyes all ſorts of creeping 'things, or wild Beaſts, or arm'd Men; he 'wou'd fight with them all, and talks and acts 'as if he was in an engagement. If you don't 'give him liberty he threatens, and if you let 'him go he falls down. He has always his feet 'cold; if he ſleeps 'tis with continual toſſing; 'he's ſcar'd with frightful dreams, and when 'he awakes relates all he has done or ſeen. At 'other times, he lies a whole day and night 'without ſpeaking a word, breathing with a 'great deal of difficulty. He is delirious by 'intervals; he comes to himſelf, anſwers to 'all queſtions that are ask'd him, underſtands 'every thing that is read to him, but a little 'while after relapſes to his former condition. 'This diſeaſe, *ſays our Author further*, falls 'chiefly on Travellers, or thoſe that paſſing 'through uninhabited places, have been 'frightned with the ſight of ſome Spectre or 'other.

The third sort ' is occasioned by phlegm, ' which appears by the circumstances the Pa- ' tient is in, who has a taste as if he had eaten ' Radishes. This distemper, or the pain that ' accompanies it, begins in the Legs, from ' whence it rises to the belly, and diffusing it ' self in the Intestines, makes a great noise ' there; after which the Patient vomits up ' sowre putrid phlegm, but this evacuation ' gives him no ease; on the contrary, he falls ' into a delirium, and feels a pain so trouble- ' some and uneasie in his bowels, and by times ' a pain in his head so violent and fix'd, that he ' has neither his Understanding nor his Sight, ' but very confusedly; he sweats plentifully, ' and his sweat smells ill, but it gives him ease. ' The colour of the Patient is the same as in a ' Jaundice; and this distemper is not so mortal ' oftentimes as the precedent one.

The fourth sort ' takes its rise from *(a)* white ' phlegm, and comes after Fevers that have ' continued a long time. This distemper be- ' gins with a swelling in the face, it tends af- ' terwards to the Abdomen, which swells also. ' The Patient has a pain upon him like that ' after hard Exercise, and his belly feels sore, ' as if it was press'd with a great burthen: ' The feet swell also. If Rain falls on the ' ground, he can't bear the smell of it; and if ' by chance he's expos'd to the Rain, and smells ' this smell of the ground, he immediately falls. ' This distemper has some intermissions, but ' lasts longer than the precedent one; its con- ' tinuance is for six years.

(a) You'll see in the Catalogue of the common distempers at the end of this Chapter, what Hippocrates *understood by white phlegm.*

We don't find that our Modern Practisers, nor even those amongst the Ancients, that came after *Hippocrates*, have describ'd any particular distemper attended with so many accidents or symptoms all at once; and we must confess, those we are come to specifie are so many in number, that one would think it impossible for all to happen in one and the same disease.

And

And that that's yet more particular in it is, that *Hippocrates*, or the Author of the Book we have quoted, makes four or five sorts of each of these distempers, which appear so different one from the other, that we cannot apprehend why they are rank'd under the same general name.

'Tis that's the reason that the Physicians of After-Ages, that easily knew a *Dropsie*, for example, a *Consumption*, a *Pleurisie*, by the Characters which *Hippocrates* gave of each, yet knew nothing of the two diseases in question. We may infer from thence, either that the *Typhus*, and thick disease, are no longer in being, and that no body now is affected with them, or that no body at all ever was, and that they are feign'd distempers, and only describ'd to please a humour or fancy. We ought not to rest satisfied with the first conjecture, tho' 'tis not impossible that some diseases may cease to be, as well as they pretend new ones arise: This question shall be treated of hereafter.

There's rather a probability, that those that describ'd this distemper did it to deceive us. You shall see after what manner one may presume the thing came to pass.

First, We must know that the (*a*) greatest part of the Authors, as well Ancient as Modern, do agree, That the Book wherein these diseases are describ'd is not of *Hippocrates*'s writing, but belongs to some of the Works of the *Cnidien* Physicians, who are mentioned in the foregoing Book. That which confirms this opinion, is what *Galen* particularly remarks, *viz.* That these Physicians reckon'd up four sorts of Jaundices, three sorts of Consumptions, different from those that are specified in the Catalogue of the diseases of the first Class, and that they multiplied after the same manner the sorts of several other distempers, without reason or necessity. 'Tis then in the same Book that we find all these distinctions, which is an argu-

(*a*) Prosper Martianus, a Roman Physician, that writ a Commentary on Hippocrates, about the beginning of this Age, is almost the only person of another opinion.

ment that it was after their usual manner of writing. *Hippocrates* was so far from using the same way, that he (*b*) himself has blam'd em for making too nice a distinction of Diseases, as if a distemper ought always to be call'd by a different name, because it differs from another in a little trivial thing, when 'tis the same as to the Essentials or Characteristicks, by which the genus and species of them are really distinguish'd. 'Tis the same mistake that *Galen* found fault with the Empiricks for, who for want of method, had a greater regard to the symptoms or accidents, of which there might be an infinite variety, than to the distemper it self; whence it came that they multiplied diseases *ad infinitum*.

(*b*) De diætâ in acutis, lib. 4.

The same defect in method, which was the cause that the *Cnidians* made distinctions when there was no necessity for it, produc'd that disorder and confusion you find in the description of the *Typhus* and *thick Disease*.

In one word, the fault of these Physicians lay in this, That they joyn'd the symptoms of many diseases to one alone, not distinguishing those that were proper to certain particular distempers, and inseparable from them, from those which are common to many.

Lastly, It may be that the fault was in the Copiers, and that these ancient Pieces having pass'd through an infinite number of hands, have been confusedly mix'd with observations different from them, without the Authors having any share in the disorder.

We may add to these distempers, that that's call'd *the great distemper of the hollow veins*, and that that's nam'd the *vomiting of the veins on the Brain*; these names which were ill imposed, or that did depend on the particular Idea which these ancient Physicians had of the Body, having been neither better retain'd, nor known, than those mentioned before.

CHAP.

CHAP. X.

Distempers of the fifth Class, or which have names that are no longer known, and at the same time have no description given of them, which is the reason we can speak nothing of them but by conjecture.

Hippocrates makes mention of a distemper, which he calls the (a) *Pthinick Disease*. The likeness between the words *Pthinick* and *Pthisick*, has given occasion to some Interpreters to believe that he treated of a Consumption in this place: But the more Learned agree, that there's a fault in the Greek Text, and that instead of φθινικὴ, we ought to read φοινικὴν νόσον, *The* Phœnician *Disease*. Their opinion is founded upon this, *viz.* That they find this last word in the Commentators of *Hippocrates*, who add, *That he understood by it a distemper common in* Phœnicia, *and in other Eastern Countries, which seems to be nothing else but an Elephantiasis*. That which confirms this Explanation is, That *Hippocrates* treats in the same place of distempers, that have a near relation to it; such are the Leprosie, Tetters, and the distemper call'd *Leuce*. I'll only make this remark, *viz.* That *Galen*, who is the Author of a Commentary, might be deceiv'd in this, only because he thinks that the distemper of *Phœnicia* is precisely the same that's call'd *Elephantiasis*, whereas it may be it had only a bare relation to it; and that by this distemper of *Phœnicia*, *Hippocrates* had understood the (b) Leprosie of the *Jews*, that was a sort of a *Leuce*, that might have some symptom common with an *Elephantiasis*, without being the same.

(a) Prognostic. lib. 2 sub finem.

(b) See the Commentary of Mr. Le Clerc on Leviticus.

The Commentaries of *Hippocrates*, which we'll speak of hereafter, furnish'd us with other examples of distempers, which we can have no knowledge of further than by conjecture, because their names are no longer in use, and besides there's no description given of them. Such is the disease which *Hippocrates* calls (*a*) *Tangæ*, which is thought to be a sort of a Tumor. Such is also that that's call'd (*b*) *Hippouris*, whereby 'tis guess'd that he means a certain defluxion, which throws it self on the genital Parts of those that ride too often, or sit too long on Horseback, and is obstinate, and continues a long time, or a weakness, or some indisposition of the same Parts, arising from the same Cause. And that which he calls (*c*) *Anemie*, that's thought to be a swelling of the veins, caus'd by windy blood, which puts them in danger of being broke. You may put in the same rank the (*d*) *Typhomany*, which is taken for a disease that's part Lethargy and part Phrensie, and that that's call'd (*e*) *Pherea*.

(*a*) Ταγγαὶ, Epidem. lib. 1.
(*b*) Ἱππουρις, Epidem. lib. 7.
(*c*) Ἀνεμίη, ibid.
(*d*) Τυφομανίη Epidem. lib. 4.
(*e*) Φρένα, Epidem. lib. 6. Sect. 3. *See above in the distempers of the first Class, at the word* Parotides.

CHAP. XI.

Of the means to preserve Health.

After having seen in what Health and Sickness consists, what the subject of them is, and what are the causes and differences; in the next place, we ought to speak a word or two of the Advice that *Hippocrates* gave to those that were in health; after which, we'll inquire into the means he made use of to cure those that were sick.

One

One of his principal Maxims was this: *(a) That to preserve health, we ought not to overcharge our selves with too much Eating, nor neglect the use of Exercise, nor avoid Labour.* He said in the second place, *That we ought by no means to accustom our selves to too nice and exact a method of Living, because,* said he further, *those that have once begun to act by this Rule, if they vary the least from it, find themselves very ill, which does not happen to those that take a little more liberty, and live somewhat more irregularly.*

(a) Ἀσκησις ὑγιείης ἀκριβείη τεχνῆς, ἀκριβείη πόνων. Epidem. lib. 6. sect. 4. Aphor. 20.

Notwithstanding this, he does not neglect to make a diligent enquiry into what those that were in health made use of for nourishment in those times. Upon which, I can't forbear making this observation, That in those days they were not so delicate by much, as we are now, which appears by the care *Hippocrates* takes to tell what is the quality of the flesh of a Dog, of a Fox, of an Horse, of an Ass, which he wou'd not have done, if at that time they had not been us'd for Eatables, at least by the common People. We will not relate here what *Hippocrates* has writ concerning other sorts of Provisions, it's sufficient to know that he examines all those that are now in use. For example; Sallads, Milk, Whey, Cheese, Flesh as well of Birds as of four footed Beasts; fresh and salt Fish, Eggs, and all manner of Pulse, and the different sorts of Grain we feed on, as well as the different sorts of Bread that are made of it. He also speaks very often of a sort of liquid Food or Broth made of Barley-Meal, or some other Grain, which they steep'd for some time, and boil'd with water; but as this has a regard more particularly to the manner of Dieting the Sick, we'll speak a little more of it in the following Chapter.

Hippocrates is full as nice on the subject of Drink; he takes a great deal of pains to distinguish the good waters from those that are bad. The best, in his opinion, ought to be clear,

clear, light, without smell or taste, and taken out of Fountains that turn towards the East. The salt waters, and those that he calls hard, that is in my opinion heavy, or that overcharge the stomach, and those that rise out of Fenny ground, are the worst of all; as also those that come from melted Snow. But tho' *Hippocrates* makes all these distinctions, yet he advises those that are in health to drink of the first water that comes in their way, which agrees with the Advice he gave before, not to be too exact in the manner of living. He speaks also, but 'tis but two words, of *Alom Waters*, or that partake of the nature of Alom, and of those that are hot, without enlarging further on their qualities or use; we only perceive by it, that he had a knowledge of Mineral Waters.

As to what relates to Wine, he advises in some places to mix it with an equal quantity of water; and *Galen* observes, that *Hippocrates* regulates by that the just proportion we ought to keep in this mixture: So that, says he, the Wine by its power might drive out what's hurtful to the body, and the water serve to temper the acrimony of the humours. But my thoughts are, that he does not treat in those places but of particular cases, that are there stated; and perhaps it was from the vast quantity of Wine they drank in those times, where they almost never drank it pure. You may see also, that *Hippocrates* regulating the quantity of the Wine which ought to be drank according to the different Seasons of the Year, says, That in the Summer time you ought to mix a great deal of Water with the Wine, in the Spring and Autumn a little less quantity, and in the Winter (*a*) less than in any other time, which supposes that in all times you ought to drink a mixture. Besides, he gives a distinct account of several sorts of Wines then in use, exactly describing their qualities.

(*a*) Οἶνος ὡς ἀκρητότατος; *that is to say, Wine more pure, or less mix'd, which is opposite to* οἶνος ὑδαρέστατος, *Wine very much mix'd.*

Exercise,

Exercise, which *Hippocrates* advises to those that are in health, as well as to those that are infirm, ought to be used according to the Rules, and with the Precautions he has set forth, which are the same we touch'd upon *en passant* in the foregoing Book, upon the occasion concerning *Herodicus*, who we said was the Author of the *Gymnastick*, or the Art of Exercising, for health. On which we must observe, that *Hippocrates* himself, in the three Books intituled, *Of Diet*, and in the Book of *Dreams*, which is the sequel of the precedent ones, pretends that 'tis to him the obligation's due for the same thing; that is, for the invention of the Art of Exercise, which compleats *Diet*; but these Books have been look'd upon ever since, from the time of *Galen*, to be of anothers writing, and were then attributed, according to the said *Galen*'s remark, to *Euryphœus*, *Phaon*, *Philistion*, *Ariston*, or to some other Physician, that liv'd just about the same time that *Hippocrates* did. If I durst give my opinion with the rest, I shou'd say that the Books in question might be of *Herodicus*'s writing, who has pass'd by the consent of all the Ancients for the Inventor of the *Gymnastick*. However it is, the Advices of the Author of these Books, in relation to the Art we are going to speak of, depend upon the different times one ought to take to walk in, and on the condition the person ought to be in before he does it; whether it ought to be fasting, or after eating somewhat, in the morning or evening, in the Air, the Sun-shine, or Shade; whether he ought to be naked or cloath'd; when he ought to walk slowly, and when 'tis necessary to run; all this in respect to different ages and temperaments, and with the design of bringing the body down, of dissipating humours, or of gaining some other advantage from it.

Wrestling,

Wrestling, tho' it be a violent Exercise, was numbred with the rest. There's also mention made in the same place, of a Play of the hands and fingers, which was thought good for health, and call'd *Chironomie*; and of an Exercise, which was perform'd round a sort of a Ball hung up, which they call'd *Coryeus*, which they struck forward with all the strength they had with their hands. You may consult the above-mentioned *Mercurialis*, that searches to the bottom of these things.

And as you have seen in the Chapter concerning *Herodicus*, that Baths were included in the *Gymnastick*, as well as the custom of rubbing and anointing ones self, you'll find several directions in this Author upon all this. But *Galen* observes, in relation to Baths, that they were not yet common in the time of *Hippocrates* himself, which he gathers from a passage of this ancient Physician; where he says, (a) That there are few Houses, where you find things necessary for a convenient Bath. You'll see in the next Chapter, what *Hippocrates* thought of Baths, and the benefits that might be expected from them.

(a) De Diæta in acutis.

As to what remains, seeing health does not depend solely on the good use, and regular management of Diet, nor on Exercise or Ease; and that besides, 'tis of importance to be regular in other things we have mentioned before, when we treated of the Causes of Health, such are sleep, and watchings, the air, and other bodies which are about us; that which ought to be separated from our Bodies, or retain'd there; and lastly, the Passions. I say, the preservation of our Health depending on all these Causes, *Hippocrates* has not fail'd to give us Rules for all.

To begin with those things which ought to be separated from our Bodies, or there retain'd, he wou'd have us take great care not to load our selves with Excrements, or keep them in too

too long; and besides, the Exercise we are speaking of, which carries off one part of em, and which he prescrib'd chiefly on this account, he wou'd have us excite or rouze up Nature when it flagg'd, and endeavour'd not to expel the rest, or take off those impediments which resisted its efforts. 'Twas for that principally he made use of Meats proper to looſen the body; and when those means were not sufficient, he wou'd have us have recourse to Clysters and Suppositories.

The composition of Clysters for persons that were thin and emaciated, consisted of Milk, and oily unctuous substances, which they mix'd with a decoction of Chick Pease; but for those that were Plethorick, they only made use of Salt or Sea-water. You'll see in the Chapter of Purgatives, which you'll come to presently, other compositions of Clysters, and other particular circumstances relating to this remedy; we shall also speak there concerning Suppositories, and the manner of preparing them.

Hippocrates also advis'd Vomitives as a great preservative against distempers, which he caus'd to be taken once or twice a Month, during the Winter and Spring-time. The most simple of them were made of a decoction of Hyssop, with an addition of a little Vinegar and Salt. He made those that were of a strong and vigorous Constitution, take this Liquor fasting, whereas those that were thin and weakly took it after Supper. But as Vomits are remedies which are used also in distempers, we'll speak of them likewise at the same time we do of Purgatives.

Coition is wholesome in *Hippocrates* opinion, provided you consult your strength, and do not pursue it to an excess, which he always finds fault with upon all accounts, and wou'd have it also avoided in relation to sleep and watching. You find also in his Writings, several remarks concerning good or bad Air; and

and he makes it appear, that the good or bad disposition of it does not depend solely on the difference of the Climate, but on the situation of every Place in particular, which, in regard to this, he carefully examines into, not to insinuate, that you ought to be too scrupulous on this point, or to oblige any one to quit his Native Country, or the place where one's fix'd, to seek a better, which would disturb Society, but to let the Physicians know what sorts of distempers are apt to reign in one place more than another, that they may endeavour to prevent them, or make it their study to get a proper remedy; and from the effects of the different situation of Places, compare things in relation to Health and Sickness. Lastly, *Hippocrates* knew the good and bad effects of the Passions, and wou'd have us, in regard to them, use a great deal of moderation.

CHAP. XII.

The Practice of Hippocrates, *or his manner of managing distempers. General Maxims on which this practice is founded.*

IF we reflect on what was said before of the power which *Hippocrates* attributed to Nature, in relation to the Animal OEconomy, and to Distempers, in particular, of which Nature, according to him, is the Arbiter and Judge, determining them in a certain limited time, and by regular movements, as we remark'd when we spoke of Crises, we'll immediately infer, that this opinion must carry him so far, as to be contented, for the most part,

part, in being a Spectator of what the ſtrength of Nature performs, without doing any thing on his ſide on this occaſion.

We ſhall alſo be confirm'd in this opinion, if we conſult the Books, intituled, *Of Epidemical Diſtempers*, which are, as it were, Journals of the Practice of *Hippocrates*; for you'll find from thence, that this ancient Phyſician does very often nothing more than deſcribe the ſymptoms of a diſtemper, and what has happen'd to the Patient day after day, even to his death or recovery, without ſpeaking of any remedy. 'Tis not nevertheleſs abſolutely true, that he never did it, as you'll ſee by the ſequel, but we muſt agree that he did it but very little, in reſpect of what has been practis'd in the ſucceeding Ages. We'll ſee preſently what theſe remedies are, after we have given an abridgment of the principal Maxims on which they are founded.

Hippocrates ſaid in the firſt place, *That Contraries or Oppoſites are the Remedies of their Oppoſites.* That is, ſuppoſing that ſome certain things were oppos'd one to the other, we ought to uſe them one againſt the other. He explains this Maxim in the Aphoriſm, where he ſays, *That evacuation cures thoſe diſtempers which come from repletion, and repletion thoſe that are caus'd by evacuation.* So heat deſtroys cold, and cold heat, *&c.*

Secondly he ſaid, *That Phyſick is an addition of what's wanting, and a ſubſtraction or retrenchment of what's ſuperfluous*; an Axiom which you alſo find explain'd by this, *That there are ſome juices or humours, which in particular caſes ought to be evacuated or drove out of the body, or be dry'd up; and ſome others that you ought to reſtore to the body, or cauſe to be produc'd there again.*

As to the method you ſhou'd take in it, for addition or retrenchment, he gives this general caution, *That you ought to take care how you evacuate or fill up all at once, or too quick, or too much;*

much; and that 'tis equally dangerous to heat or cool again on a sudden; or rather, you ought not to do it, every thing that runs to an excess being an enemy to Nature.

Hippocrates allow'd in the fourth place, *That we ought sometimes to dilate, and sometimes to lock up; to dilate or open the* (aa) *passages by which the humours are voided naturally, when they are not sufficiently open'd, or when they are clos'd; and, on the contrary, to lock up or streighten the passages that are relax'd, when the juices that pass there ought not to do it, or when there passes too much of them.* He adds, *That we ought sometimes to smooth, and sometimes to make rough to the touch; sometimes harden, and sometimes soften again; sometimes to make more fine or supple; sometimes to thicken; sometimes to excite or rouze up;* and at other times, *to stupify or take away the sence,* all in relation to the solid Parts of the Body, or to the Humours.

(aa) Διέφοδοι.

He gives this fifth Lesson, *That we ought to have regard to the course the humours take, from whence they come, and whether they go; and in consequence of that, when they go where they ought not, that we make them take a* (a) *turn about, or carry them another way, almost like turning the course of a River. Or upon other occasions, that we endeavour, if possible, to* (b) *recal, or make the same humours return back again, drawing upward those which tend downward, and downward those which tend upward.*

(a) Παρεγχετίνειν, Derivare.

(b) Ἀντισπᾶν, Revellere.

He remarks also, *That we ought to carry off, by convenient ways, that that's necessary to be carried off, and not let the humours, once evacuated, enter into the Vessels again.*

He gives also this following Instruction; *That when we do any thing according to Reason, tho' the success be not answerable, we ought not easily, or too hastily, alter the manner of acting, as long as the Reasons we had for't are yet good.* But seeing this Maxim might sometimes deceive, here's another of them that serves for a corrective

corrective or limitation. *We ought*, says our Author, *to mind with a great deal of attention, what* (a) *gives ease, and what creates pain; what's easily supported, and what cannot be indured.*

The Lesson that follows is one of the most important; (b) *We ought not*, said he, *to do any thing rashly: We ought to pause, or wait, without doing any thing; this way if you do the Patient no good, at least you'll do him no hurt.*

In extream illness, we ought, in his opinion, *to use Remedies of the same nature; that which Medicines cure not, the Sword does; what the Sword does not, the Fire cures; but what the Fire cannot cure, ought to be look'd upon as incurable.* Lastly, *He cautions us not to undertake desperate Diseases, which are beyond the power of Physick.*

(a) Ἆρ' ὠφελέει ἢ βλάπτει; ἢν τὸ ξυφορὸν τὸ δύσφορον.

(b) Epidem. lib. 6.

These are the principal and most general Maxims of the Practice of *Hippocrates*, all which suppose this Principle which he has laid down at the beginning, *That Nature it self cures Diseases.* We shall see more of the particulars in the following Chapters, as we examine the Remedies he made use of.

CHAP. XIII.

Of the Remedies which Hippocrates *made use of; and first of all of Diet, and of a regular method of Living.*

DIET was the first, the principal, and oftentimes the only Remedy, that *Hippocrates* made use of, to satisfie the greatest part of the intentions we have touch'd upon: By these means he oppos'd moist to dry, hot to cold; he added or supply'd what was deficient, and took off from what was superfluous, *&c.* and that that was to him the most considera-

ble point he supported Nature, and assisted it to overcome the cause of the Malady; and, in a word, put it in a condition to do of it self what was necessary for the cure of Distempers.

The Diet of the Sick is a Remedy that is so much *Hippocrates*'s own, that he was as desirous to pass for the Author of it, as of that of Persons in health, which we have treated of before. And the better to make it appear that it is a new remedy, he says expressly, That the Ancients, that is to say, the Physicians that were before him, had writ almost nothing concerning the Diet of the Sick, having omitted this point, tho' it was one of the most essential parts of the Art. The method we have seen *Æsculapius* and his Sons make use of, in their management of the Sick, in relation to that, is a proof that *Hippocrates* spoke truth: To his testimony we may join that of *Plato*'s, who endeavours even to justifie, in this respect, the conduct of these first Physicians, as we remark'd in the same place. So that what *Pliny* has said, that *Hippocrates* was the Inventor of the (*a*) Clinick Physick, may be made appear, or said with a more just Title, of Diætetick Physick, the name which was given to the most noble part of all the Art, after the division of it some Ages after, as you'll see in its place; which shews how much they depended, in those ancient Times, on the benefit which Patients receiv'd from a good conduct, in relation to eating and drinking.

(*a*) *See above in the beginning of the Chapter concerning* Hippocrates.

In Chronical distempers, *Hippocrates* Dieted his Patients one way, and in Acute another. In these last, which are those that require more particularly an exactness in relation to Diet, he preferr'd liquid food to that that was solid, especially in Fevers; for that he made use of a sort of *Broths* made of *Barly* that was cleansed to which he gave the name of (*b*) *Ptisane*, wch was a common name as well to these Broths, as to the flower of the Grain, of which they were

(*b*) Πτισσω *de* Πτισσειν, *which signifies to bray or take off the husk.*

were made. See after what manner the Ancients prepar'd a *Ptiſane*: They firſt ſteep'd the Barley in Water till it was plump'd up, and afterwards they dry'd it in the Sun, and beat it to take off the husk. After that they ground it, and then having let the flower boil a long time in the Water, they put it out into the Sun, and when it was dry they preſs'd it cloſe. 'Tis properly this flower, ſo prepar'd, that's call'd *Ptiſane*. They did almoſt the ſame thing with Wheat, Rice, Lentils, and other Grain, but they gave theſe *Ptiſanes* the ſame name with the Grain, *Ptiſane* of Lentils, Rice, *&c.* whereas the *Ptiſane* of Barley was call'd ſimply *Ptiſane* for the excellency of it. When they had a mind to uſe it, they boiled one part of it in ten or fifteen parts of Water; and when it began to plump in boiling, they added a drop of Vinegar, and ever ſo ſmall a quantity of Aniſe, or Leek, to keep it from clogging, and filling the ſtomach with wind. *Hippocrates* preſcribes this Broth for Women that have pains in their Belly, after being brought to Bed. *Boil ſome of this Ptiſane*, ſays he, *with ſome Leek, and the fat of a Goat, and give it to the Woman in Bed.* You won't find this Ragou very odd, if you reflect on what he has ſaid before of the manner of Living at that time. He preferr'd the Ptiſane to all other food in Fevers, becauſe it ſoften'd and moiſten'd much, beſides that it was of eaſie digeſtion. If he was concern'd in a continual Fever, he wou'd have the Patient begin with a Ptiſane of an indifferent thick conſiſtence, and go on by little and little, in leſſening the quantity of Barley-flower, according as the days drew nearer, when the diſtemper was to be at its higheſt pitch; ſo that then he did not feed the Patient, but with what he call'd (*a*) *the juice of the*

(*a*) Πτισάνης χυλὸς. *In this time alſo they made uſe of for nouriſhment, Broths made of a ſort of grain, or flower made into little grains, which they call'd in Greek* χόνδρος, *that is to ſay Grain, and in Latin* Alica. *You'll ſee more particularly what it was in the Chapter of* Galen, *or in that of* Dioſcorides.

Ptisane; that is, *the Ptisane strain'd*, where there was but very little of the flower remaining, to the end that Nature being discharg'd in part, from the care of digesting the Aliments, it might the more easily hold out to the end, and overcome the distemper, or the cause of it.

As to what belongs to the quantity of Aliment, and the time of giving it, he caus'd the Ptisane to be taken twice a day by Patients that in their health us'd to eat two Meals a day, not thinking it convenient that those that were sick, should eat oftner than when they were well. He also durst not allow eating twice a day to those that fed but once when in health, but was willing they might come to't by little and little. In the Fit of a Fever he gave nothing at all; and in all distempers where there are exacerbations, he forbid nourishment whilst they continued. He let Children eat more; and those that were become Men, or Old, less, giving nevertheless a great deal of allowance to the Custom of every particular person, or to that of the Country.

And tho' he was of the opinion that too much ought not to be allow'd to the sick, for fear of nourishing their distemper, yet we must observe, that he was not of the judgment of some of the Physicians of his time, who prescrib'd them long Abstinence, especially at the beginning of a Fever. The reason he produc'd for't was, they weaken'd the Patients extreamly the first days of the distemper, which oblig'd them afterwards to give them more nourishment in the height of their illness; which was the time, in his judgment, when they ought to give the least. He blam'd the Physicians for using them after this manner, (a) *That they dry'd up their Patients*. *He also describ'd too great abstinence by the terms of* λιμοκτονία *and* λιμαγχία, *from* λιμὸς, *hunger, and* κτείνειν ἄγχειν, *to kill, to strangle.*

(a) *He call'd it* Περιαυχένιον ἐν τοῖς ἀνθρώποις.

like

like Herrings, before there was any occasion for't, and destroy'd them for want of nourishment. Besides, in acute distempers, and particularly Fevers, *Hippocrates* made choice of nourishment that was refreshing and moistening; and he propos'd, amongst others, *Spinach*, *Gourd*, *Orage*, *Melon* and *Dock*. He gave this sort of nourishment to those that were in condition to eat, or cou'd take something more than a Ptisane.

The ordinary drink that he most commonly gave to his Patients, was made of (*b*) eight parts Water and one Honey. In some certain distempers they added a little (*c*) Vinegar. They had also another sort of drink, like that we spoke of before, which one of the Sons of *Æsculapius* drank when he was wounded. (*d*) This drink was more or less mix'd, and differently made up, according as the distempers were. You find one (*e*) prescription of it design'd for a consumptive Person; the ingredients consist of Rue, Anise, Selery, Coriander, juice of Pomegranate, the rougheſt red Wine, Water, flower of Wheat and Barley, with old Cheese made of Goats Milk.

Hippocrates did not approve of giving nothing but Water to the Sick; and tho' he prescrib'd them oftentimes the drinks we are now speaking of, for all that he did not entirely forbid (*f*) Wine even in acute Distempers and Fevers, provided they were not delirious, nor had pains in the head. The quantity of water he wou'd have them put in't in health, made him judge that it wou'd not be hurtful to those that were sick, if taken after the same manner. Besides, he took care to distinguish the Wines proper in these cases, preferring to all other sorts White-Wine, that's clear, that has a great deal of water in it, and has neither sweetness nor flavour.

This is the Diet that was used in acute distempers. As to that in Chronical Diseases, you'll

(*b*) *They ca'l'd this drink in Greek* μελίκρατον, *and in Latin* Mulsa.

(*c*) *When there was some Vinegar in it they call'd it* Oxymel.

(*d*) *They call'd this drink* κυκεών, *mixture.*

(*e*) Hippoc. lib de Intern. affectionibus.

(*f*) *See further on in the cure of Diseases upon occasion of the Pleurisie.*

you'll see how it differ'd from the first by the examples we shall bring of the cures of them. We'll only remark before-hand, that Milk and Whey were very much made use of on this account, whether in lieu of nourishment, or that *Hippocrates* look'd upon them as Medicines.

We have seen before, that Baths and Exercise were part of the Diet of Persons in health, it was also of those that were sick. There were many Diseases which *Hippocrates* judged the Bath necessary for the cure of; and he shews all the conditions requisite to receive advantage from it, amongst which these are the principal: That the Patient that bathes keep himself still and quiet in his place, without speaking, and let those be doing that bath him, either by throwing water over the head, or by wiping him dry; and that they keep for this last purpose Sponges, instead of the Instrument which the Ancients called *Strigil*, which serv'd to rub off from the skin the dirt and nastiness which the Oils or Unguents they anointed themselves with left upon it. That they take care before-hand not to catch cold. That they do not bath themselves immediately after eating or drinking; and that they abstain also from eating and drinking immediately after they come out of the Bath. That regard ought to be had, whether the Patient has accustomed himself to bath in his health, and whether it did him good or hurt. Lastly, That they abstain from bathing, when the body is too open or too costive, or if they have not discharg'd before, or are too weak; if they have inclinations to Vomit, or a great loss of Appetite, or that they bleed at Nose. The advantage you receive from the Bath, and the good it does, according to *Hippocrates*, consists in moistening and refreshing, in taking away weariness, in making the skin soft, and the joints pliant; in provoking Urine, and in making

making the Noſtrils moiſt, and other Pipes open. He goes as far as two Baths a day in his allowance, to thoſe that are accuſtom'd to't in their health. We'll ſpeak afterwards of a ſort of particular Bath, or half Bath, in the Chapter concerning external Remedies.

As to the Exerciſe of the Sick, *Hippocrates* approv'd of it very much in Chronical diſtempers, as you'll ſee by ſome examples of Cures which we'll ſpeak of hereafter; tho' he thought it not convenient in acute diſtempers, and openly blam'd his Maſter *Herodicus*, who fatigu'd even thoſe that were in Fevers with violent Exerciſes, as we have obſerv'd in the precedent Book. 'Tis not that he thought a Patient ought always to lie a Bed, he did not at all commend lazineſs or the faint heart of thoſe that could not leave their Bed; or rather wou'd not, tho' they were able. (g) *We ought*, ſays he, *ſometimes to puſh the timerous out of Bed, and rouze up the lazy.*

(g) Epidem. lib. 6.

CHAP. XIV.

Of Purgation; under which are comprehended all the ways of emptying, or diſcharging the Bowels and Stomach.

WHEN *Hippocrates* ſaw that Diet was not ſufficient to eaſe Nature of the burthen of humours, that were too abundant, or corrupted, he made uſe of other means to evacuate them, and to ſatisfie one of the intentions we have touch'd upon before, which is *to diminiſh*, or *to take away what is ſuper-*

fluous. These ways were first of all (a) *Purgation*, which comprehends *all the contrivances that are us'd to discharge the Stomach and Bowels.* Tho this word signifies also in particular, the evacuation of the Excrements of the Belly, and other humours, that come from all parts of the Body, which is made by Stool, after having taken some Medicine by the Mouth; on which we must not forget to remark, after what manner *Hippocrates* conceiv'd this Medicine to operate. He imagin'd, that a purgative Medicine, after it was in the body, first evacuated the humour that agreed most with its nature; after which it attracted and purg'd the other also. (b) *Just after the same manner,* said he, *as every Plant attracts from the earth first of all the juice that is agreeable to its nature, and afterwards juices that are different, so a Medicine that ought to purge the Bile, first attracts the Bile; but if it be too strong, or its operation continues too long, when it finds no more Bile, it then purges Phlegm, and after Phlegm the black Bile, and last of all the Blood.* This opinion agrees with what has been said in the Chapter of the Philosophy of *Hippocrates* concerning *Attraction*; by means of which, this Physician wou'd have most things perform'd that relate to the Animal OEconomy.

The purgatives which they us'd in his time, had most of them their purging and vomiting quality from the salts in them; or if they had not always the latter effect, at least they purg'd almost every body violently.

These Medicines are *white* and *black Hellebore*; the first of which, is one of the most violent Vomits that can be given. The *Cnidien Berries*, which are nothing else but the Seeds of *Thymelæa*; *Cneorum*, which is also a Medicine taken from *Thymelæa* or *Chamelæa*. *Peplium*, which is a sort of a Milk Thistle, or *Tithymallus*, as well as *Peplus*. *Thapsia*, the juice of *Hippophaes*, a sort of *Rhamnus*. *Elaterium*,

(a) Κάθαρσις δὲ καθαίρειν, *to purge, to cleanse*; ἔνθυδε ἔνθυδε ἰέναι δὲ ἰέναι; *that signifies also to purge, to evacuate. He makes use of the word* φάρμακον δὲ φάρμακον, *a Medicine. You'll see further in the Chapter of Herophilus, and in that of Asclepiades, the reason wherefore the word Medicine signified a purging Medicine, and other significations of the same word.*

(b) De nat. hom.

Elaterium, which is also the juice of a wild Cucumber. The Flowers of Brass. *Coloquintida*, *Scammony*; the *Magnesian* Stone, which is a sort of Load-stone.

Hippocrates speaks also of *Cnicus*, which is taken for *Carthamus*; and of a sort of Poppy, which he calls (*a*) white Poppy, and puts it in the rank of Purgatives. But we ought to take care, not to confound it with the white Poppy now daily us'd.

(*a*) Lib. 3. de morbis. *See further in the Chapter of Remedies that cause sleep.*

As these Purgatives were for the most part very brisk, this ancient Physician accordingly was mighty cautious when he had a mind to use them; he did not prescribe 'em in the *Dog-Days*; he never purg'd *Women with Child*, and seldom *Children and old People*. The principal or most frequent use he then made of Purgatives was in *Chronical Distempers*; in *acute ones* he was much more wary in this respect. Of all the Patients in Fevers, or others in acute Distempers, which he gives the History of in his Books, intituled, *Of Epidemical Distempers*, which we said were as it were Journals of his Practice, there are very few of them in which he says he has given Purgative Medicines. He also takes notice expressly in the same Books, (*b*) that these Medicines having been given in certain cases in the Diseases which he was treating of, had produc'd very bad effects.

(*b*) Vide historiam Scomphi pleuritici, Epidem. lib. 5. in princip. historiam Scamandri & alias sequentes.

One wou'd think we might conclude from thence, that *Hippocrates* absolutely rejected the use of Purgatives in these distempers, but it's plain from other places that he was not of this opinion. He actually gave Purgatives in Acute Diseases as well as Chronical, but not so often, as we have already remark'd.

He was of opinion, for example, (*c*) that purging was good in a Pleurisie, when the pain was below the Diaphragm, giving in this case *black Hellebore*, or some *Peplium* mix'd with the juice of *Laserpitium*, which was our

(*c*) De ratione victus in acutis.

Ἄσσα fœtida, as you'll see in the Chapter of *Dioscorides*. He declares besides, in several places, that you may give Purgatives in acute distempers, setting forth the precautions requisite for it, as you'll see by what follows.

The principal Rule *Hippocrates* gives relating to Purgation is this: *That you ought only to purge off the humours that are concocted, and not those that are yet crude, taking particular care not to do it at the beginning of the distemper, lest the humours should be stirr'd up, or very much* (a) *disturb'd, which happens pretty often.* The understanding of this Axiom depends on what has been said before of the concoction of humours in the Chapter of Crisis's. By the beginning of a distemper, *Hippocrates* meant all the time that pass'd from the first day to the fourth compleat. He was not the first that made remark, that it wou'd be of ill consequence to stir the humours, or purge before that time; we have seen, in the first Book of this History, that the *Ægyptian* Physicians had already made this observation, *Hippocrates* might have learn'd it from *Democritus*, who had continued a long time in that Country, or he might have travell'd there himself, supposing that the *Asclepiades*, his Predecessors, had not also made this discovery themselves.

(a) Ἐμὴ ὀργᾶ, nisi turgeant. *We do not well know what he means by* turgere ὀργᾶν, *which is a term that expresses properly the motions of Animals. The greatest part of the Commentators are of opinion, that his meaning was to describe a sudden motion of the humours, which swell up and endeavour to discharge themselves of some side, or throw themselves on some part.* Aphor. 22. Sect. 1.

There is another Aphorism, which appears diametrically opposite to the precedent one; 'tis that, where tis said, That in the beginning of distempers we ought to stir the humours: that is to say, to purge what we think we ought to be stirr'd. This Aphorism has given a great deal of trouble to the Physicians of the succeeding Ages, who have endeavour'd to reconcile

reconcile it with the first. *Galen* has got off from the matter on this occasion, by explaining the word *to stir up*, to signifie using all the Remedies that are necessary for the ease of the Patient; amongst which, he reckons particularly bleeding and purging. So that the *stirring up*, which *Hippocrates* advises in this Aphorism, in his opinion is perform'd by the first of these Remedies, rather than by the last; that is to say, Purgation might be admitted sometimes at the beginning of distempers, but very rarely. But a third Aphorism, which explains that which we are going to quote, appears contrary to the sense of *Galen*, 'tis the *twenty-fourth* of the *first Section*, which says, *That we ought seldom to purge in acute distempers, and do it in the beginning, after having carefully examin'd if the case requires it.* *Galen* salves the apparent contradiction between this Aphorism and the first, by saying that it is in distempers that continue a long time, that we ought always to wait the concoction before we purge, but that in acute ones we may do it at the beginning when the humours are turgid. And he adds, that the case being rare, it's what obliges *Hippocrates* to caution, that you examine well into all things on this occasion, before you use this Medicine.

It actually appears, that *Hippocrates* purg'd sometimes at the beginning of acute distempers; and besides the Aphorism we have just now read, he says in another place in express terms, *That we ought to purge at that time in Fevers, when the Urine of the Patient is troubled, but we ought to abstain from it if it be clear.* Nevertheless, we must agree, that he did it rarely as matters went. That which has been said at the beginning, that amongst a great number of persons sick of these distempers, which he speaks of in the Books we have quoted, he finds but very few of them to whom he has given Purgatives, is at least a proof of it.

Besides,

Besides, he gives this important Advertisement, which has some relation with the first Aphorism,(a) That those that endeavour to take off inflamations in a part by purging Remedies, draw nothing from the Part where the inflamation is, by reason of the great tenseness of it, and because the distemper is yet crude; on the contrary it dissolves, or corrupts that that remain'd found in the Part, and that held out against the distemper.

(a) De ratione victus in acut.

We must also observe, that *Hippocrates*, (b) *before he Purg'd any one, wou'd have them make their body or their humours fluid*; that is, that they wou'd dilute them sufficiently, to the end they might be more easily evacuated.

(b) Aphor. 9. Sect. 2.

Lastly, he said, That we ought to give to the Cholerick, or in cholerick distempers, Medicines to purge choler; in Phlegmatick, those that purge phlegm; in Melancholick, those that purge melancholy, or black choler; and in the Dropsie in particular, those that purge the Waters.

He added, *That we knew if a Purgative had drawn from the body what was fit to be evacuated, according as we found our selves well or ill upon it. If we found our selves well, 'twas a sign the Medicine had effectually expell'd the humour that offended. On the contrary, if we were ill,* Hippocrates *pretended, whatever quantity of humours were come away, that the humour that was the cause of the illness was not, not judging of the goodness or badness of a Purge by the quantity of Matters that were voided by it, but by their quality, and the effect that follow'd after it.*

(c) Vomiting is also a manner of Purgation, which operates upwards, and draws up also further than from the stomach, if it be a little strong. We have seen before what were the Vomitives *Hippocrates* prescrib'd by way of precaution to persons in health.

(c) Ἔμετος de ἐμέειν, *to vomit; from whence comes the word* Emetick, *which signifies vomitive.*

In regard to the sick, he advis'd them sometimes the like, when his intention was only

to

to cleanse the stomach. But when he had a mind to recal the humours from the most hidden recesses of the body, he made use of brisker Remedies; and *white Hellebore*, which we plac'd amongst the Purgatives, was one of those he us'd oftenest for this effect. Particularly, he made the Melancholy and (*b*) Mad folks take it; and it is from the great use all the Ancients made of this Remedy in the like cases, that 'tis become a Proverb, *To have need of Hellebore*: as much as to say, *To have lost ones senses*.

(*b*) De Diæta liber primus.

He gave it also in defluxions, which come according to him from the Brain, and throw themselves on the Nostrils or Ears, or that fill the Mouth with Spittle, or that cause stubborn pains in the Head, or a weariness, and an extraordinary heaviness, or a weakness of the knees, or a swelling all over the body. He gave it also to (*c*) consumptive persons in Broth made of Lentils, to those that were ill of the Dropsie call'd *Leucophlegmatia*, and in other chronical distempers; but we do not find that he made use of it in acute distempers, unless in the (*d*) *Cholera Morbus*, where he says he has us'd it with benefit, tho' in this distemper they had vomited but too much already, but in this case vomiting was cur'd by a vomit. Some took this Medicine fasting, but most took it after Supper, after the same manner we said was practis'd in regard to vomits, that were order'd to be taken by way of precaution. The reason why he gave this Medicine most commonly after eating, was, That in mixing with the victuals, it might loose a little of its acrimony, and operate with less violence on the Membranes of the stomach. He gave also sometimes of a Plant call'd *Sesamoides*, with the same intention to cause vomiting; and sometimes he mix'd it with *Hellebore*. Lastly, We ought to observe, that he gave in some certain cases *Hellebore*, which he call'd (*e*) soft or sweet, &c.

(*c*) De morb. lib. 1. & de intern. affect.

(*d*) Epidem. lib. 5.

(*e*) Μαλθακὸν καὶ ἐλλέβορον, &c.

ſweet, which had ſome relation to the quality of this Remedy, or to the quantity that he gave of it, which might be leſs on this laſt occaſion.

When *Hippocrates* had a mind ſimply to keep the body open, or make an evacuation of the Excrements contain'd in the Inteſtines, without drawing from too far, he made uſe of Simples chiefly to produce this effect; for example, of the Herb *Mercury*, or of *Cabbage*, the juice and decoction of which he order'd to be drank. He us'd Whey for the ſame effect, and alſo Cows or Aſſes Milk, adding a little ſalt to it, and letting it boil ſometimes. Or if he gave Aſſes Milk alone, he caus'd ſo great a quantity of it to be taken, that it muſt of neceſſity looſen the body. He preſcribes (*b*) in one place even ſixteen *hemines* of it, and every *hemine* contain'd nine *Italian* Ounces of liquor. I know not whether there be a fault in this paſſage or not; we find in the ſeventh Book of *Epidemical Diſtempers*, an example of a young Man, to whom he gave nine *hemines* in two days, which is much leſs. We might alſo ſay, that the time neceſſary to take this quantity of Milk in, being not ſpecified in the firſt paſſage, nothing hinders but that we underſtand, that it ought to be taken in more than a days time. As to what remains, I know not whether, when *Hippocrates* makes mention of certain Demi-purgatives, or of a manner of (*c*) purging, that's in the middle between Clyſters and Purgatives, properly ſo call'd. I know not, ſay I, whether he means the juice of *Mercury*, of *Cabbage*, and other Remedies, we have been ſpeaking of, or whether he had other Medicines. Or laſtly, Whether his ordinary Purgatives, taken in a leſs Doſe, wou'd not produce this effect.

(*b*) De ration. victus in acutis.

(*c*) Ὑποκαθαίρειν. Subpurgare, lib. de vict. ratione in acutis dum de pleuritide.

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He made use also of (*b*) Suppositories and (*c*) Clysters, with the same intention to loosen the body. Suppositories were compounded of Honey, the juice of Herb *Mercury*, of Salt of *Nitre*, of Powder of *Coloquintida*, and other sharp ingredients, to irritate the *Anus*, which they put into a round form like a Ball, or round and long, of the shape and length of a finger. You have already seen before, what were the Clysters which *Hippocrates* prescrib'd to persons in health; those which he made up for the sick were sometimes of the same composition. At other times he took the decoction of *Blits*, or other Simples, in which he dissolv'd some Nitre and Honey, and diluted it with Oil, or some other ingredients, according as he had a mind to attract, to wash, irritate or soften; or according to the distempers he had to engage withal. The quantity of the liquor came to about four *hemines*, that is thirty six *Italian* Ounces; which seems to make it plain, and that he did not order it to be taken all at once, but at several times.

(*b*) Πεσσοὶ, βάλανοι.

(*c*) Κλυσμὸς, κλύσμαλα, κλυσμάτια, κατακλύσμαλα, de κλύζω, *to cleanse. The word* κλύσις, *from whence is deriv'd that of Clyster, signifies in* Hippocrates *the Instrument with which they gave the Clyster.*

CHAP. XV.

Of the Purgation of the Head, and that of the Lungs in particular.

Hippocrates also propos'd to himself sometimes to (*a*) purge the Head alone. He put in practice this Remedy, after he had purg'd the rest of the body, in an Apoplexy, in inveterate pains of the Head, in a certain sort of Jaundice; in a Consumption, and in the greatest part of Chronical Distempers.

(*a*) Τὴν κεφαλὴν καθαίρειν.

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For that he made use of juices of several Plants; as for example, the juice of *Selery*, to which he added sometimes Aromatick Drugs, making them snuff up this mixture into their Nostrils. He used also Powders compounded of Myrrh, the flowers of Brass, and white Hellebore, which he also made them put up into the Nose to make them sneeze, and to draw the Phlegm from the Brain thro' this part. He also made use of, for this effect, an Instrument or a Drogue, which he calls *Tetragonon*; that is to say, that that has four Angles, but we know not what he understood by it. They did not know it even in the time of *Galen*, who guesses it to be (*a*) Antimony, or certain tables or flakes that you find in Antimony.

(*a*) *See the Commentaries on Hippocrates in Galen.*

He undertook also to purge or cleanse the Lungs, or the Breast in particular, in the distemper call'd *Empyema*. On this intent, he commanded the Patient to draw in his Tongue as much as he was able, and when that was done, he endeavoured to put into the hollow of the Lungs a Liquor that irritated the part, which raising a violent cough, forc'd the Lungs to discharge the purulent Matter which was contain'd in them. The materials that he us'd for it were of different sorts; sometimes he took the Root of *Arum*, which he order'd to be boil'd with a grain of Salt, in a sufficient quantity of Water and Oil, dissolving a little Honey in it. At other times, when he intended to purge more strongly, he took the flower of Copper and Hellebore: after that he shook the Patient violently by the shoulders, the better to loosen the *Pus*. This Remedy, which is found in (*b*) two places of the Works of *Hippocrates*, is attributed by *Galen* to the *Cnidien* Physicians, which we have spoke of in the precedent Book. The Physicians of the succeeding Ages have practis'd it no more, whether they had no Patients that wou'd suffer it, or whether they thought it of no benefit, which

(*b*) De morbis lib. 2 & de internis affectionibus.

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is most probable. These ancient Physicians invented this Remedy to raise a cough upon what they observed, that it was the only means by which the *Pus* cou'd be naturally evacuated from the Breast, and be as it were pump'd out of the Lungs.

CHAP. XVI.

Whether Hippocrates *made use of Purgations or Superstitious Purifications, which we spoke of above.*

WE have seen in the first Book of our History, that *Melampus* and *Polyides* us'd certain Purgations or Expiations, which had regard to Crimes as well as Distempers. It seems *Hippocrates* also approv'd of this practice, when he says, (a) *That a Physician ought to have knowledge of the Purgatives or Purifications beneficial to life.* (b) *Cornarius* has understood it this way; and, in effect, we cannot explain this passage or word otherwise, for he does not treat here of the Purgations that we spoke of in the foregoing Chapter: And the other Interpreters or Commentators on *Hippocrates*, that have taken it in this latter sense, are mistaken.

(a) Ἐιδέναι τὰς πρὸς βίον χρησιμὰς καὶ ἀναγκαίους καθαρσίους. Lib. de decenti habitu.

(b) *A Modern Translator of* Hippocrates.

But we may say, That seeing he meets with variations in the Original (c) Manuscripts, in relation to the word in question, and that all this passage, there being comprised in it, that which immediately follows, is but obscure, perhaps *Hippocrates* meant to speak quite another thing.

(c) *Some Manuscripts read* καθαρσίης *in the singular, which intirely alters the sence, and that signifies nothing if you don't refer it to the following word, which is also very obscure.*

(*d*) Ἀδεισι-δαιμονίη.

(*d*) A freedom from Superstition, which is one of the qualities he requires in a Physician, in the same place where he makes a parallel betwixt a Philosopher and one of this Profession, appears contrary to it. For how indeed does the necessity which he wou'd impose on a Physician to understand purifications, which consisted of some superstitious ceremonies, agree with the freedom from every thing that is superstitious. It's true, that another translator of *Hippocrates*'s reads this last word otherwise, and takes it (*e*) in the contrary sense. But the inclining to superstition, or a superstitious fear of the Gods, is not that which they have accus'd the Philosophers of no more than the Physicians, between whom, they say, *Hippocrates* endeavours to make a comparison in this passage.

(*e*) Calvus *translates as if he had read* δεισιδαιμονίη

We have nothing to do besides but to read the Book intitled *of the Sacred Distemper*, to see how *Hippocrates* openly laughs at all the ridiculous ceremonies they practis'd in his time to cure this distemper, and in particular the expiations and purifications they perform'd on this occasion. We will not relate any thing he has said above, to avoid being tedious: we'll only remark, that he puts those that meddled with expiations, Magicians, Mountebanks, and impudent Boasters, that promise more than they mean, and have nothing to perform. We'll remark, I say, that he puts all these sorts of fellows in the same rank, ending a long discourse, which he makes on this subject, with these words, more worthy of a Christian, than a Pagan, as he was. *It is*, says he, *the Deity that purifies us, and washes us from our greatest sins, and from our most enormous crimes. It is the Divinity which protects us, and it is only in the Temples, which are the habitations of the Gods, that we ought to seek to purifie ourselves of what's unclean.*

I know this Book to be suppos'd to belong to some other Author: But however it be, that

that *Hippocrates* used only remedies purely natural, and never proposed any superstitious ones, is an Argument he was never for them. We may see further how he elsewhere (*f*) rallies the women of his time that were troubled with the Mother, for offering to *Diana* rich Garments. He does not stick to say, that the Priests who advis'd these poor women thus, abused them wretchedly.

(*f*) Lib. de his quæ ad virginem spectant.

CHAP. XVII.

Of Blood-letting, and of the Application of Cupping-Glasses.

BLood-letting was another method of *evacuating or taking away the superfluity* of what was in the Vessels and parts, which *Hippocrates* us'd. Another aim he had in it was to *divert* or *recall* the course of the Blood, which was going where it ought not to be. A third end of bleeding was to *procure a free motion of the Blood and Spirits*, as we may gather from the following passage.

(a) *When any one becomes speechless of a sudden*, Hippocrates says it is caus'd *by the shutting of the Veins, especially when it happens to a person otherwise in good health, without any outward violence. In this case the inward vein of the right Arm must be open'd, and more or less blood taken away, according to the age and constitution of the Patient. Those that lose their Speech thus, have great flushings in the face, their Eyes are stiff, their Arms are distended, their Teeth gnash, they have palpitations of the Arteries, they cannot open their Jaws, the Extremities are cold,* (*b*) *and the Spirits are intercepted in the Veins. If pain ensues, it is by the accession of the black Bile and sharp humours. For the Internal parts being*

(a) Φλεβῶν σπολύψιες. *He says elsewhere in the same sense* κύστις σπολήφθεσα; *the Bladder slopt.*

(*b*) Πνευμάτων σπολύψιες ἀνὰ τὰ φλέβας. *Interceptiones Spirituum in venis.*

being vellicated or irritated by these humours, suffer very much, and the Veins being also irritated and dried, distend themselves extraordinarily, and are inflam'd, and draw all that can flow to them, so that the Blood corrupting, and the Spirits not being able to pass through the Blood (c) *by their ordinary passages, the parts grow cold, by reason of this Stagnation of the Spirits. Hence comes giddiness, loss of speech, and convulsions. If this disorder reaches to the Heart, the Liver, or to* (d) *the great Veins. From hence come also Epilepsies, and Palsies, if the defluxions fall upon the parties nam'd, and that they dry up, because the Spirits are deny'd a passage thro them. In this case, after Fomentation* a Vein must be open'd, *while* the Spirits and Humours *are yet* (e) *suspended or unsettled.*

(c) Τὰς κατὰ φύσιν ὁδοὺς. *their natural passages.*

(d) Ἐπὶ τὴν φλεβα *It ought to be observ'd that he makes no mention here of the* brain, *nor of the* nerves.

(e) Μετεωρων ὄντων.

Hippocrates had also a fourth intention in bleeding, which was for *refreshment*. So in the (f) *Iliac passion* he orders bleeding in the Arm, and in the Head; to the end, says he, that the *superiour Venter* (or the Breast) *may cease to be over-heated.* The particular intentions which *Hippocrates* might further have in the use of this remedy will appear in the examination of the particular cases wherein he thought it necessary. We shall see at the same time the caution he us'd in these occasions, what Veins he open'd, what quantity of Blood he took, and circumstances relating to bleeding.

(f) De morb. lib. 3. *This is one of those Books that are attributed to* Polybius.

(g) Callimedontis puero propter tuberculum ad collum, secta Vena. Epidem. lib. 5. & 7.

We must here take notice, that his conduct was much the same in Bleeding as Purging, in respect of *time* and *persons*. *We ought*, says he, *to let blood in acute diseases, when they are violent, and if the party be lusty, and in the flower of his Age.* Hence it follows, first, that he let blood neither *infants* nor *old persons*; and I was surpriz'd at a consequence which (g) *Riolanus*

Nota, *says* Riolanus, puero detractum sanguinem. *Now in the* Greek *it is* τῷ καλλιμέδοντος, filio Callimedontis, *and not* puero, *as* Cornarius *has translated it, which led* Riolanus *into this mistake, who did not take the pains to consult the* Greek *Text, which he understood perfectly well, and which would have shown him that this Son of* Callimedon *might be in the flower of his age, or at least above that of an Infant.* De Circul. Sang. cap. 3.

draws from one passage of our Author, or by which he pretends to prove that he sometimes took blood from Children, because in the passage cited, the persons Age who is spoken of is not determined.

Hippocrates elsewhere insinuates, that *we ought to have regard to the time, both in respect of the disease, and of the season when we let blood.*

He adds in the passage first cited, by way of explication of what he means by distempers both *acute* and *violent* (i): *That blood ought to be let in great pains, and particularly in inflamations.* Amongst which he reckons those which fall upon the principal Viscera, as the *Liver*, the *Lungs*, and the *Spleen*; as likewise the *Quinzy* and the *Pleurisie*, if the pain be above the Diaphragm. In these cases he would have them *bleed till they faint, especially if the pain be very acute, rather he advises that the Vein should not be closed till the colour of the Blood alters, that from livid it turns red, or from red livid.* In the *Quinzy* he blooded in both Arms at a time. *Difficulty of breathing* is also reckon'd among the distempers that require bleeding; *Hippocrates* mentions also another sort of *inflamation of the Lungs*, which he calls a *swelling* or *Tumours of the Lungs arising from heat*, in which case he advises to bleed in all parts of the body, and directs particularly to the *Arms*, the *Tongue*, and the *Nostrils*.

(i) De ratione victus in acut.

To make bleeding the more useful in all pains, he directed (k) *to the Vein neareſt the part afflicted*; and he gives particular direction in a *Pleurisie* (l) *to open the inward Vein of the Arm on that side on which the pain is.* For the same reason, in *pains of the Head* he open'd the Veins of the *Nose* and of the *Forehead.* Upon the same account he blooded an *Idumæan* Slave in the *Foot*, for a great pain in the Hips and Leg, which put her into *convulsions*, contracted after Lying in.

(k) Epidemic. lib. 6. sect. 6.

(l) Lib. de ratione victus in acutis.

When the pain was not *urgent*, and bleeding was advised for *prevention*, he directed (*m*) *to the parts fartheſt off, with intention inſenſibly to divert the blood from the ſeat of pain.*

(*m*) De natura hominis.

The *higheſt Burning* Fevers, which ſhew neither ſigns of *inflamation* nor *pain*, are not rank'd by *Hippocrates* among the acute diſtempers that requir'd bleeding. On the contrary, he maintains, that a Fever it ſelf is in ſome caſes a reaſon againſt bleeding. (*n*) *If any one*, ſays he, *has an Ulcer in the Head he muſt bleed*, unleſs he has a Fever. (*o*) He ſays farther, *Thoſe that loſe their ſpeech of a ſudden muſt be blooded, unleſs they have a Fever.*

(*n*) Epidem. lib. 2. ſect. 6.
(*o*) Ibidem.

Perhaps he was afraid of bleeding in Fevers, becauſe he ſuppoſes, as it appears by ſome paſſages, that Fevers were produc'd by the Bile and the Pituita, which grew hot, and afterwards heated the whole body, which is, ſays he, what we call a *Fever*, and which in his opinion could not be evacuated by *bleeding*. He looks elſewhere upon the preſence or abundance of Bile as an objection againſt bleeding. And he orders, (*p*) to *forbear bleeding even in ſpitting of blood, tho in a Pleuriſie if there be Bile*, that is, I ſuppoſe, *in a Bilious Pleuriſie*, which is not accompany'd with violent pain.

(*p*) Epidemic. lib 6. ſect. 3.

To this we muſt add, that *Hippocrates* diſtinguiſht very much between a Fever *which followed no other diſtemper*, but *was itſelf the original Malady*, and a Fever *which came upon inflamation.* In theſe times, as *Galen* obſerves, the firſt ſort only were properly call'd Fevers, the other took their names from the parts affected, as *Pleuriſie, Peripneumonie, Hepatitis, Nephritis, &c.* which names ſignifie that the *Pleura*, the *Lungs*, the *Liver*, and the *Kidneys* are diſeas'd, but do not intimate the Fever which accompanies their diſeaſe. In this later ſort of Fever, *Hippocrates* conſtantly ordered bleeding, but not in the former.

We

We are not therefore to be surprized, if in all his Book of epidemical distempers we find but few directions for bleeding in the acute distempers, and particularly in the great number of continual and burning Fevers there treated of.

In the first and third Book, which are the most finished of all, we find but one single instance, and that in a Pleurisie, in which two he staid till the eighth day of the distemper.

Galen accounts otherwise for his Conduct in this case, (q) Hippocrates *having said nothing of bleeding, not only in the case of* Pythion, *but likewise of several other Patients who seem'd according to his own principles to want bleeding, as far as we can judge of them by his writings; We must necessarily conclude, either that he did not bleed them at all, or that he omitted the mention of it in the History which he gives of their Cases. Now it is not likely that he omitted bleeding when the case required it, this great man being so fond of that Remedy, as appears by those Works of his, which are acknowledged by all the World to be Genuine, such as the Aphorisms, the method of Diet in acute distempers, and that we have now in hand, where he says thus*; I open'd a Vein in the Arm upon the eighth day, and let out abundance of blood, as was necessary: *If he blooded upon the eighth day in the case here mentioned, we have still more reason to believe he did it in the preceeding.* On the other side, it is not probable that he should forget to mention it, in a case wherein it was his ordinary practice, especially when he puts down Remedies of much less importance, not omitting so much as a *Suppositor. Since therefore,* says Galen, *there lies some difficulty upon either of these opinions, we ought to determin for that which has least. This being supposed, I am of opinion that it was used to several of these Patients, but that the mention of it was omitted in the History*

(q) In lib. 2. Epidemic. 3. Comm. 1.

ſtory of their caſes, as a thing ſuppos'd of courſe. And I rather ſubſcribe to this Opinion, becauſe Hippocrates *himſelf takes expreſs notice of bleeding on the eighth day, which I imagin he peculiarly remark'd, becauſe it was a thing againſt the uſual practice, ſuppoſing the mention of bleeding the preceeding days, as being the common methods.*

Moſt of the modern Commentators upon *Hippocrates* are of *Galen*'s opinion: But to this it may be anſwer'd, that *Hippocrates* being very exact, as *Galen* himſelf acknowledges, even in the relation of the moſt Minute Medicines he us'd, ſuch as *Suppoſitors*; 'tis hard to think in this caſe he would omit the moſt conſiderable. To this we may add, that *Galen* himſelf maintains elſewhere, that *Eraſiſtratus*, of whom we ſhall ſpeak hereafter, never blooded any body, only for this reaſon, that in ennumerating the Medicines he made uſe of in ſeveral occaſions, he makes no mention of bleeding. If this Argument will hold againſt *Eraſiſtratus*, it will againſt *Hippocrates*. Beſides, it was altogether of as great importance, that we ſhould be inform'd of the Remedies, as of the Proceſs of the diſtempers. The ſymptoms which ariſe, depending as much upon the practice of the Phyſician himſelf, as upon the nature of the diſtemper.

In all probability where *Hippocrates* omits the mention of bleeding in any caſe, he did not uſe it, nor is this ſo much againſt his principles, as *Galen* would inſinuate. On the contrary, he follows him therein preciſely, as appears by what has been ſaid already.

If *Hippocrates* had blooded his Patients plentifully in Fevers in the beginning of their illneſs, as *Galen* pretends, he would not perhaps have had the opportunity of ſeeing ſo many Fevers terminate by *Criſis*, that is, by natu-

ral

ral Evacuation, which come of themſelves in certain days.

This Ancient Phyſician laid ſo much weight upon the aſſiſtance of *Nature* and the *method of Diet*, which was his favourite Medicine, that he thought if they took care to diet the Patients before-mention'd according to rule, they might leave the reſt to nature. Theſe are his true principles, from which he never deviates, ſo that his pieces of *epidemical diſeaſes*, ſeem to have been compos'd only with an intention to leave to poſterity, an exact model of management in purſuance of theſe principles.

To return to the Rules that *Hippocrates* preſcribes for bleeding, (*r*) 'tis obſervable in all diſeaſes which have their ſeat *above the Liver*, he bleeds in the *Arm*, or ſome of the upper parts of the Body, but for thoſe that were *below* it, he open'd the Veins below, as of the *Foot*, the *Ankle*, or the *Ham*. (*s*) If the Belly was too *Laxative*, and *bleeding* was thought neceſſary, *Hippocrates* ordered the *Looſeneſs to be ſtopt before bleeding*.

(*r*) Galen Comment. in Aphor. 6. lib 6.

(*s*) De ratione victûs in acutis ſub finem.

Almoſt all theſe inſtances hitherto regard ſcarce any thing but *acute* diſtempers. We find ſeveral concerning *chronical* diſeaſes. *A young man complaining of a great pain of his Belly, with a great rumbling while he was faſting, which ceaſed after eating: This pain and noiſe continuing his meat did him no good; but on the contrary, he daily waſted, and grew lean. Several Medicines, as well Purgers as Vomiters were in vain given him. At length it was reſolv'd to bleed him by intervals, firſt in one Arm and then t'other, (t) till he had ſcarce any blood left, which perfectly cur'd him.*

(*t*) Ἕως ἐξαιμος ἐγένετο, *till he was without blood.* Epidemic. lib. 5. ſub Principio.

Hippocrates let blood alſo in the *Dropſie*, and even in a *Tympany*; in both theſe caſes he preſcribes bleeding in the *Arm* (*u*). In a diſeaſe ariſing from an *over-grown Spleen*, which is attended by diverſe other ſymptoms, he propoſes bleeding on

(*u*) De affectionib.

bleeding *several times repeated* at a Vein of the Arm which he calls the *Splenatick Vein.* We shall speak more of this Vein hereafter.

(w) De Morbis lib. 2.

He proposes in another place(w) bleeding under the *Tongue* in a sort of *Jaundice.* This perhaps was an Empirical Medicine grounded only upon experience, for the use of which he could give no good reason; and what confirms me in this opinion, is, that the Book wherein this remedy is mentioned is supposed to have been written by the *Cnidian* Physicians, who, as we have said before, were Empiricks. Or perhaps it might be grouuded upon some reason which is lost to us, because we have not the same Idea of the disposition of the Veins, and their sympathy with the several parts of the body, that the Antients had. What *Hippocrates* advances elsewhere, that *if we burn in any one the Veins or Arteries of the Temples, he can never procreate after,* seems to be founded upon no better reason. We have as much reason to ask what particular communication there is between the Veins of the Temples, and the Organs of Generation, as between the Liver and the Spleen, which are the parts affected in the Jaundice, and the Veins of the Tongue. This difficulty would lye as heavy upon us as the other, if *Hippocrates* himself did not inform us (x), *that the Seed which comes from all parts of the body, and particularly from the Head, passes or descends by the Veins of the Temples, or behind the Ears; so that when one burns those Veins, one intercepts the passage of the Seed.*

(x) See for this the Chapter of the Anatomy of Hippocrates.

(y) See the list of diseases known to Hippocrates.

(y) This opening of the Veins behind the Ears was, as we have shew'd before, a familiar practice among the *Scythians,* by which they cur'd themselves of a certain sort of a *Sciatica.* There is no doubt, but that bleeding, as well as purging, which are two Medicines whose effects are not easily to be accounted for, must in many cases be Empirical remedies. It was

suffici-

ſufficient for *Hippocrates* and the reſt of the ancient Phyſicians, to know that they were ſerviceable in certain caſes, to induce them to the uſe of them in thoſe caſes, tho ignorant of the reaſons of their operations.

We ſee by what has been ſaid concerning bleeding, that there were ſome occaſions, in which he did not only bleed once in the courſe of a diſtemper, but that he did it very largely, continning it ſometimes even to ſwooning. Sometimes he blooded in both Arms at a time, in others he did it ſeveral times, and in ſeveral parts of the body, but he does not put down the quantity took at a time. The Veins which he open'd were thoſe of the *Arm*, (z) the *Hands*, the *Ankles* on both ſides, the *Hams*, the *Forehead*, behind the *Head*, the *Tongue*, the *Noſe*, *behind the Ears*, *under the Breaſts*, and thoſe of the *Arms*; not reckoning thoſe he *burnt*, and the *Arteries* he opened, of which we ſhall ſpeak under the head of his *Surgery*.

(z) *By the word* χεὶρ, hand, *the* Greeks *often underſtood* all the arm; *ſo that when they only meant the* hand *they ſaid* ἄκρη χεὶρ, the extremity of the hand. *or of the* arm. Hippocrates *makes particular mention of two veins of the arm, or of the hand, one of which he calls* Hepatitis, *and the other* Splenitis, *ſuppoſing that the firſt came from the* Liver, *and the other from the* Spleen.

Hippocrates likewiſe uſed *Cupping-veſſels*, with intent to *recall* and *withdraw* the humours which fell upon any part. He contented himſelf ſometimes with the bare attraction made by the Cupping-veſſels, ſometimes he *ſcarified* alſo, that is to ſay, he *ſlaſht* or *prickt* diverſe holes on the place where the Cupping-veſſel had been. We ſhall ſee more at large in the (a) ſequel the ſeveral ſorts of Cupping-veſſels in uſe amongſt the Antients, and the manner of applying of them. We ſhall ſpeak likewiſe of their *Canteries*, in the Surgery of *Hippocrates*.

(a) *See below in the Chapter of* Celſus.

CHAP.

CHAP. XVIII.

Of Diuretick and Sudorifick Remedies.

WHen *bleeding* and *purging*, which were the *principal* and most general means which *Hippocrates* us'd to take off a *Plethora* of the Blood or humours, were insufficient, he had recourse to *Diureticks* and *Sudorificks*. Which he insinuates in this passage, wherein nevertheless he makes mention of bleeding. (a) *All diseases*, says he, *are determined or cured by evacuations by the mouth, by stool, by urine, or some other such way, but sweating is common to all*, that is, *takes off all alike*.

(a) De ratione victûs in morbis acutis p. m 403.

(b) Διυρήτικα *from* οὐρέειν, *to urine.*

(b) *Diuretick* Medicines were of different sorts, according to the disposition of persons; sometimes *Baths*, and sometimes *Sweet Wine*, provoke urine; sometimes the nourishment which we take contributes to it: and amongst those Herbs which are commonly eaten, *Hippocrates* recommends *Garlick*, *Leeks*, *Onions*, *Cucumbers*, *Melons*, *Gourds*, *Fennel*, and all the *biting* things which have a *brisk smell*. With these he numbers *Honey*, mixt with Water or Vinegar, and all *Salt Meats*. But when he would drive it more forcibly, he took four *Cantharides*, and taking off their Wings and their Feet, gave them in Wine and Honey. He gave these several Medicines in variety of *Cronical* distempers after *Purging*, when he thought that (c) the Blood was over-charg'd with a sort of moisture, which he calls *Ichor*, or in suppressions of urine; and when it was made in less quantity than it ought.

(c) Αἷμα ἰχωρεῶδες. *See the Chapter of the* Causes of Diseases.

(d) Κρέσσον δὲ διυρέειν, ἢ ἱδρύειν. Satius urinam & sudorem provocare. *De morb. mulier.* 1.

Hippocrates used also *sudorifick* or *sweating* Medicines. There are also some cases wherein he would force sweat (d) as well as urine, but he does not tell what is to be taken for that purpose. He says in another place, (e) *that good*

(e) De Morb. Epidemic. lib. 6. sect. 2.

good care ought to be taken when sweat is provoked, both how and when, but he tells not the means. There is only a *single* passage that I know of, wherein he mentions (*f*) *sweating, by powring upon the Head a great quantity of hot Water till the Feet sweat, that is, till the sweat diffuses itself over the whole Body, running from the Head to the Foot.* After which he would have them *eat boyl'd Meat and drink thereupon pure Wine, and being well covered with cloaths, lay themselves to rest.* What he adds immediately after, *that they should eat two or three heads of Daffodills*, does not seem to me at all to relate to the provoking of sweat, *Daffodills* being reckoned by *Dioscorides* among the *Vomitories*. *Hippocrates* perhaps puts the Patient to his choice, whether to *sweat* or *vomit*. Perhaps the *Narcissus* of *Hippocrates* was not known afterwards by the same name, which has been the fortune of several other Simples whose names have been changed. I do not find any other Sudorifick Medicines taken at the mouth in *Hippocrates*.

(*f*) Ibid. lib. 2. sect. 6. Vid. & Aphorism. 42. l. 7.

The Disease for which he proposes the aforesaid Remedies is a *Fever*, which is not, according to him, produced either by the *Bile* or the *Pituita*, but from meer *Lassitude*, or some other *like cause*. By this we see that *Hippocrates* did not approve of Sweating in any other Fever than here pointed at.

CHAP.

CHAP. XIX.

Of the Simple Medicines which change the disposition of the body and humours, as to their sensible qualities, without making any sensible Evacuation.

(a) De affect. p. m 515, *This Book has been attributed to* Polybius. *Upon this see what is remarked of refreshing remedies, below in the Chapter of acute Diseases.*

(b) Ἡ ξυνάγοντα ἢ διαχέοντα. *The first signifies to close, to thicken; the second to resolve, to dissipate.*

(a) *These Medicines,* says Hippocrates, *which Purge neither Bile nor Flegm,* that is to say, which are not at all purgative, *act by cooling, or heating, by drying, or moistning, or by* (b) *closing and thickning, resolving and dissipating.* To these remedies he joins those which *procure sleep*; but he does not say what are those remedies which cool and moisten; and 'tis probable, that what he calls Medicine in this place, serv'd likewise for Food: Which he seems to insinuate a little after, when he says, that *the Meat and Drink which* men *use in their health, ought to serve them when they are sick, choosing or preparing them according to the present occasion, of cooling or moistning, drying or heating.*

As this relates to the *Diet of the sick,* we may consult what has been before said upon that Head. *Hippocrates* used those Medicines which *thickned,* or *resolved* and *dissipated,* as well externally as internally, as well to draw the matter of an *Abscess* to the Head, as to resolve and dissipate a *Tumour,* or to thicken a sharp and thin Humour, or to attenuate or subtilize thick viscid uses. Of these more under the Chapter of his *Pharmacy.*

CHAP.

CHAP. XX.

Of Hipnotic or Sleep-procuring Medicines.

Hippocrates speaking in the aforesaid passage of Remedies (*a*) which *procure sleep*, says *they produce this effect*, (*b*) *by calming or giving rest to the blood*, neither does he tell us what these Medicines are. He speaks in several other places of a Plant which he calls (*c*) *Mecon*, which is the name the *Greeks* call the *Poppy* by. But 'tis remarkable that he generally attributes to this Plant a purgative quality; which makes it plain, that he did not mean the *Poppy* by it. (*d*) *Galen* tells us that some took the *Peplus* which we have ranked before amongst the Purgatives, and *Spatling Poppy* for the same Plant; and in his *Glosses upon Hippocrates* he says, that *Meconium* and *Peplus* signified frequently the same thing in him. I suppose we ought to read *Mecon*, and not *Meconium*, *Pliny* taking notice that the *Tithymale* which is the same with the Peplus, was otherwise call'd *Mecon*, or at least *Galen* ought to have said that the *Meconium* was the *Juice* of the *Peplus*, and not the *Peplus* itself.

We find notwithstanding in *Hippocrates*, some passages in which these two words *Mecon* and *Meconium* are taken in the same sense, in which the *Greeks* of the following Ages constantly used them, that is, the first signified *Poppy*, and the latter the *juice* of it; which shews that in *Hippocrates*'s time, two very different things were called by the same name; the *Peplus* which is a purging *Tithymale*, and the *Poppy* which is Astringent and Somniferous. He speaks likewise of a third sort of *Meconium* drawn from the *Excrements*,

(*a*) *We have observed in the preceding Chap. that the Book from whence this passage is taken, has been ascribed to* Polybius, *who, as we shall see below, was a greater reasoner than* Hippocrates.

(*b*) Ἀπορμήν.

(*c*) Μήκων.

(*d*) De Simplic. Medicater. facultat. lib. 2.

crements, which name has been since given to the Excrements first voided by a Child newly born. In the second Book of *Womens distempers*, he proposes (*e*) the *Juice of Poppy* for a distemper of the Matrix, and as a proof that he meant the Juice of Poppy, which causes sleep, he calls it within a few lines after the (*f*) *Hipnotic Meconium*, to distinguish it from the other.

From hence it is apparent that he knew the virtue of the Poppy, but it is observable that he us'd it very seldom; and I do not find that he proposes this Remedy in the cases to which it has been since apply'd, that is, in wakings, and especially in pains. We shall have occasion to say more of this Remedy, (*g*) in the sequel, and of the use the Ancients made, and the doubts they had of it.

There is another passage in *Hippocrates*, wherein he mentions the *white* and *black* Poppy (*h*) in these words. The *Poppy* says he, *is Astringent, the black more than the white*, yet *the white is so likewise*, (*i*) *but it nourishes and is of great force. Dioscorides* and *Galen* inform us, that the Ancients put Poppy-seeds in their Cakes, which they made of Meal and Honey, and sometime even into their Bread, as it is not likely they did it for nourishment. Perhaps there may be some fault in the Text of *Hippocrates*.

(*e*) Ὀπὸς μήκωνος, *from the word* ὀπὸς, juice, *is formed that of* ὄπιον, *or Opium in* Latin. *We may find in* Dioscorides *the difference between* Opium, *and* Meconium.

(*f*) Ὑπνωτικὸν μηκώνιον.

(*g*) *See below in the Chapt. of* Heraclides of Tarentum.

(*h*) De vict. rat. lib 2.

(*i*) Τὸ φίμον ἰσχυρὸν.

CHAP.

CHAP. XXI.

Of the Specifick Remedies of the ſeveral diſtempers, whoſe operations are not accounted for.

THe Medicines hitherto ſpoke of act after a ſenſible manner, and it was by their means that *Hippocrates* anſwered the general intentions which he propoſed in the cure of diſeaſes. There were other Medicines which he made uſe of for no other reaſon but the known ſucceſs of them in ſeveral particular caſes. His own experience, and that of his predeceſſors, was ſufficient to eſtabliſh the uſe of them, tho he could not rationally account for their effects.

We ſhall give ſome inſtances of theſe remedies in the account of *Hippocrates*'s method of curing ſome particular diſeaſes. But we muſt not forget here that theſe remedies were chiefly ſuch as he inherited from his predeceſſors the *Aſclepiades*, who being *Empiricks*, did not much trouble themſelves how their Medicines operated, ſo the Patients were cured. Tho *Hippocrates* relied very much upon the former ſort of Medicines, yet he did not neglect theſe, for almoſt all the Phyſicians after him continued the uſe of both ſorts in their practice, the one ſupplying the defects of the other.

CHAP. XXII.

Of the Remedies apply'd externally to diverse parts of the Body. Of Compound Medicines in general, and of the Pharmacy of Hippocrates.

AMongst the Remedies externally apply'd, (*a*) *Fomentations* were the chief. These were a peculiar sort of Bath which *Hippocrates* used very often, and which was made several ways. The first was that, wherein the Patient (*b*) sat in a Vessel, in a decoction of Herbs or Simples, appropriate to his Malady, so that the part agrieved was soaked in the decoction. This was chiefly us'd in distempers of the *Womb*, of the *Arms*, the *Bladder*, the *Reins*, and generally all the parts below the Diaphragm. This Remedy might be referr'd to the Chapter of Baths, of which it is a kind.

The second way of Fomenting, was to take warm Water, and put it into a *Skin* or *Bladder*, or even into a *Copper* or *Earthen Vessel*, and to apply it to the part affected; as for example, upon the side in a Pleurisie. They use likewise a large Sponge, which they dipt in the water or other hot Liquor, and squeezed out part of the water before they apply'd it. The same use they made of *Barley*, or *Vetches*, or *Bran*; which was boyl'd in some proper liquor, and apply'd in a linnen bag. These Fomentations were call'd *moist Fomentations*.

He us'd also *dry* ones made of *Salt* or *Millet*, made very hot, and applied in bags upon the part. The

(*a*) Πυεὶν, πυέλωμα, θέρμωσμα; *from* πῦρ, *which signifies* Fire; *and* θερμαίνω, to warm; χλίασμα, *from* χλιαίνω to heat. *This last word seems common to Fomentations, Cataplasms, and all exterior applications of* Oils, *and* Unguents, *which are used as lentifiers. In Latin* Fomentum *from* Fovere.

(*b*) *This sort of Fomentation was called* ἐγκαθίσμα, *from* ἐγκαθίζειν, *to sit within.* Lib. de Superfat. de ratione victûs in acutis, de morb. 3.

The last sort of Fomentations was by way of *Vapour*, which steam'd from some hot Liquor. We find an instance of this sort of Fomentations in the first Book of *Womens distempers*. He cast at several times bits of red hot Iron into urine, and covering the Patient close upwards, caused her to receive the steam below. His design in these Fomentations, was to warm the part, to resolve or dissipate, and draw out the *peccant* matter, if any where, to mollifie and allwage pain, to open the passages or even to shut them, according as the Fomentations were Emollient or Astringent.

(c) Fumigations were likewise very much used by *Hippocrates* for the following intentions. (d) In the *Quinzy* he burnt *Hyssop*, with *Sulphur* and *Pitch*, and caused the Smoke to be drawn into the Throat thro a Tunnel, which brought away abundance of Flegm thro the Mouth, and thro the Nose, or else he took to the same purpose, (e) *Nitre*, *Marjerom*, and *Cress-seeds*, which he boyl'd in *Water*, *Vinegar* and *Oyl*, and while it was on the Fire, caus'd the steam to be drawn in by a Pipe. We find, particularly in *Hippocrates*, a great number of Fumigants for the distempers of Women, to provoke their Menses, and to check them, to help conception, and to ease pains in the Matrix, and the suffocation of it. He us'd on these occasions, such Aromaticks as were then known, as *Cinnamon*, *Cassia*, *Myrrh*, and several Odoriferous Plants, as likewise some Minerals, such as *Niter*, *Sulphur*, and *Pitch*, and caus'd them to receive the vapours into the Matrix, by means of a Tunnel.

(f) *Gargles*, which are likewise a sort of Fomentations for the Mouth and Throat, were also known to *Hippocrates*. He used in the Quinzy, a Gargle made of *Marjerom*, *Savory*, *Selery*, *Mint* and *Nitre*, boyl'd with *Water* and a little *Vinegar*. When this was strained, they added *Honey* to it, and wash'd their Mouths frequently with it.

(c) θυμιάματα, καθθυμίασις.

(d) De Morb. lib. 3.

(e) De morb. lib. 1.

(f) Ἀναγάργαλιστα. & ἀναγαργάρισα.

They made likewise very great use of (g) *Oyls* and *Oyntments*, in order to mollifie and to abate pain, to ripen Boils, to resolve Tumours, to refresh after wearinesse, to make the body supple, and divers others particular intentions. We shall have occasion to speak further of *Oyntments* and *Liquid Perfumes* hereafter, in the Chapter of *Prodicus*, one of *Hippocrates*'s Scholars. *Hippocrates* us'd sometimes Oyl of *Olives* neat, sometimes he infused some Simple into it, as the leaves of *Myrtle* or *Roses*; this latter Oyl was in great request amongst the Ancients.

(g) Ἔλαιον, ἄλειφα, μύρον. *These three words* Hippocrates *uses to signify all that is proper to anoint.*

There were other sorts of Oyls more compounded. *Hippocrates* speaks of an Oyl or Unguent call'd (h) *Susinum*, which was made of the Flowers of the *Iris*, of some Aromaticks, of an Ointment of *Narcissus* made with the Flowers of *Narcissus*, and Aromaticks infused in Oyl. But the most considerable or the most compound Oyntment that he mentions, is that which he calls *Netopum*, which he prepar'd particularly for Women. *Hesychius* tells us, that it was an Oyntment consisting of a great number of Ingredients. *Hippocrates* speaks likewise of an Oyl or Oyntment of *Ægypt*, which was compounded as it is elsewhere, of abundance of Aromaticks, which seems to be the same with the *Netopum*, or as *Dioscorides* calls it, *Metopium*. As for another Oyl, which was called the *white Oyl of Ægypt*, *Galen* says (i) in one place, that it was only very fine Oyl of Olives; (k) but in another place he tells us, that it was the same Oyl or Oyntment that was otherwise call'd *Mendesium*.

(h) *See* Dioscorides.

(i) De simpl. Medicam. facultatib. lib. 2.

(k) In glossis Hippocratis.

Hippocrates us'd also a sort of Oyntment which he call'd (l) *Ceratum*, which consisted chiefly of *Oyl* and *Wax*, which gave name to the Medicine. The Composition of one *Ceratum*, which he recommends for the softning of a Tumour, and cleansing of a Wound, was this

(l) Κήρωμα, Κηρωτή.

this. *Take the quantity of a Nut of the Marrow or Fat of a Sheep, of Maſtick or Turpentine the quantity of a Bean, and as much Wax, melt theſe over a Fire with Oyl of Roſes, for a Ceratum.*

Sometimes he added mixed Pitch and Wax, and putting a *quantum ſufficit* of Oyl, made a compoſition of greater conſiſtence than the former, which he call'd (*m*) *Ceropiſſus*.

(*m*) Κηρώπισσος.

(*n*) *Cataplaſms* were a ſort of Medicament of leſs conſiſtence than the two former. They conſiſted of Powders or Herbs ſteep'd or boyl'd in water, or ſome other liquor, to which they ſometimes put Oyl. In the *Quinzy*, *Hippocrates* orders a Cataplaſm made of *Barly-meal* boil'd in *Wine* and *Oyl*. Cataplaſms were uſed with intention of ſoftning, lenifying, or reſolving Tumours, or ripning of the Abſceſſes like the *Cerata*; they had alſo cooling Cataplaſms made of the Leaves of *Beets* or *Olive*, *Fig* or *Oak* Leaves boil'd in Water.

(*n*) Καταπλάσματα.

Hippocrates us'd alſo a ſort of Medicines called a (*o*) *Collyrium*. It was compounded of Powders, to which was added a ſmall quantity of ſome Oyntment or Juice of a Plant, to make a ſolid dry Maſs, the form of which was round and long, which was kept for uſe.

(*o*) Κολλύριον. De morb. mulier. lib. 3.

Another Compoſition not much different from the other, but in the form, the Ingredients being much of the ſame nature, was a ſort of (*p*) *Lozange*, of the bigneſs of a ſmall piece of Money, which was uſed to be burnt upon Coals for a perfume, and to be powdered for other uſes, as we ſhall ſee more particularly hereafter. We find likewiſe in *Hippocrates*'s Deſcriptions for *Powders*, for ſeveral uſes to take off Fungous fleſh, and to blow into the Eyes in *Opthalmies*, &c.

(*p*) Φθοίδες, φθοΐτικοι, from φθοΐς, which ſignifies a Cake, becauſe theſe Lozanges were flat and round like a little cake. Φθοίτικα ὅσον δραχμιαῖοι, Lozanges of the bigneſs or weight of a Dram. De morb. mulier. lib 1.

Theſe are almoſt all the Medicines uſed externally. We ſhall have occaſion to take notice of a certain Compoſition of this nature,

ture, in the Chapter of *Womens distempers*. As for the Compound Medicines taken inwardly, they were either *Liquid* or *Solid*. (q) Those which were in a *Liquid* form, were prepared either by decoction, or infusion in a proper Liquor, which, when strain'd, was kept for use, or by macerating certain Powders in such Liquors, and so taking them together, or by mixing divers Liquors together. (r) We have given before the preparation of a Potion, call'd *Cyceon*, and some others. The Medicines in (s) *Solid* form, consisted of Juices, inspissated, of Gums, Rosins or Powder made up with them, or with Honey, or something proper to give the necessary consistence to the Medicine. These were made up in a form and quantity fit to be swallow'd with ease.

(q) Φάρμακα ποτά.

(r) See the Ch. of the Diet of the Sick.

(s) Καταπότια from καταπίνειν to swallow something that is solid.

Amongst the solid Medicines may be ranked that which is delivered in the first Book of *Womens distempers*, under the Title of (t) the *Salt Medicine*.

(t) Τὸ ἀπὸ ἁλῶν ξυντιθέμενον. The Vatican Copies read it, ἀπὸ πολλῶν of several ingredients.

There was a third sort of Medicine, which was betwixt Liquid and Solid, which was a sort of *Lambitive*, which they were forced to keep some time to dissolve in the Mouth, that they might swallow it leisurely. This Remedy was used to take off the Acrimony of those Humours which falls sometimes upon this part, which provoke Coughing, and other inconveniencies. *Honey* was the Basis of it, as we shall see in some descriptions to come, in the relation of some instances of distempers, cur'd by *Hippocrates*'s method.

(u) Ἔκλειγμα, ἐκλεικτὸν, from λείχειν to lick.

By all this we may see what sort of *Compound Medicines Hippocrates* used. If the Book *De Affectionibus* be his, we may infer from thence, that he wrote particularly upon this subject. The Author in that Book quoting others which treat of *Medicaments only*. These Books bore the title of *Pharmaca*; and *Pharmacitis*, says our Author, *ut Scriptum est in Pharmacis*, that

that is, *in Libris De Pharmacis Agentibus.* The word *Pharmacitis* is an Adjective, to which the Substantive *Liber*, which is understood, must be joyned. *Pharmacitis Liber*, the *Book of Medicines.* But this Book has been ascrib'd to *Polybius*, Son-in-law to *Hippocrates*; and it is remarkable that these *Books*, or this *Book of Medicaments*, is cited no where else by *Hippocrates.* *Galen* observes, that those sort of Books were very rare in those days, because the Ancient Physicians used to give a Receipt of the Medicines they used, with the History of the distemper they used them for.

Another thing which is worth our Observation is, that the compound Medicines of *Hippocrates* were but very few, and consisted of very few Simples, four or five at most. We find indeed in *Actuarius* the description of a very compounded *Antidote*, which he calls *Hippocrates*'s *Antidote*, for which he says, the *Athenians presented him with a Crown.* But this is plainly a fiction, and one of the specious Titles the *Greeks* used to give to their Medicines, to promote the sale, of which we shall see more examples hereafter.

Here we must take notice, that *Hippocrates* understood *Pharmacy*, or the *Art of Compounding or Preparing Medicines.* (w) This *Galen* endeavours to prove from a passage of the second Book of the Epidemicks, where he introduces *Hippocrates* speaking after this manner. (x) *We know the nature of Medicines, whereof so many different things are compounded, for all are not compounded alike, but some after one manner, and others after another. Some simples ought to be boyl'd quick, others slowly. They are likewise differently prepared. Some are dry'd, some are stampt, some are boiled,* &c.

(w) Lib. de Theriaca ad Pisen.

(x) *This passage is very obscure, as we find it in Hippocrates; and Galen, or the Author of the Book cited by us, gives it us very different from what it is in our Originals.*

The last observation we shall make upon the Pharmacy of *Hippocrates* is, that he not only understood the preparation of Medicines,

but that he prepar'd them himself, or in his own House by his Servants, after his own directions. This was the practice of the Physicians of those times, when neither *Pharmacy* nor *Surgery* were become particular professions.

CHAP. XXIII.

A List of the Simples us'd by Hippocrates.

A

AGnus Castus.
Alica.
Alom, Alom of *Egypt*, *Scissil* Alom.
Burnt Alom.
Almonds.
Amomum. *
Anagallis.
Anagyris.
Alkanet. *
Ammoniac. *Gum.*
Aneth.
Anise.
Anthemus, or Anthemis.
Asparagus.
After-birth *humane.*
Asphodil.
Atriplex. *
Amber
Ass *its Dung.*
Ash-tree,
Apples.

B

Brass, *and its Rust, Filings, Scales, and Calx.*
Birthwort.
Baccharis. *
Butter.
Blites.
Bulbus *albus.*
Bulbus *parvus growing among the Corn.*
Bombylium, *a sort of Melissa.* Erot.
Bryony.
Bupreſtis, *the name both of a Plant, and an Animal.*
Beetles.
Beans.
Basil.
Barley.
Achilles's Barley.
Bramble.

Bulls,

Bulls *Gall, Liver, and Urine.*

C

CLivers, *Goosegrass.*
Cachrys.
Calamint.
Calamus aromaticus.
Cantharides.
Capers.
Cardamomes.
Casia.
Castor.
Cedar, *and its Rosin.*
Centaury.
Chalcitis
Chamæleon.
Chondrus.
Coleworts.
Chrethmus.
Chrysocolla.
Chrysitis.
Cinnamon.
Cneorum.
Cnidia Grana.
Cnicus.
Colocynthis.
Cucumbers *Garden and wild.*
Conyza.
Coriander.
Crateogonon.
Cresses.
Cumine, *vulgar, and Ethiopian.*
Cyclamen.
Cyperus.
Cypress.
Cytisus.
Crayfish.
Cheese.
Clary.
Carrots
Cinquefoil.
Cuttle-fish, *its Bones, and Eggs.*
Chalk

D

DOg.
Daphnoides.
Daucus.
Dittany.
Dittany *of Crete.*
Dracontium
Dracuncunculus.
Docks.

E

EBony.
Elaterium.
Epipetrum.
Erviolum.
Ervum.
Erysinum.
Evanthemum
Eggs.
Elder.

F

FRankincense.
Frankincense *granulated.*
Flower, or Meal *of several sorts of Grain, fine and course.*
Fenugreek.
Fennel.
Ferula.

Fig-

Fig-tree, *Garden and wild, its Leaves, Wood and Fruit*, &c.
Frogs.
Feverfew.
Fox *Dung*.

G

Garlick.
Goose Grass. *Clivers.*
Goat, *the Milk, Dung, Excrements of the Skin, Fat, and Horns.*
Gourds.
Gall *of Oxen, Swine, Sea Scorpion*, &c.
Galbanum.
Galls *Nuts*
Glans Egyptia.
Grapes, *and the mass of 'em after pressing.*

H

Hemlock.
Horns *of Oxen, Goats, and Deer, rasp'd, and burnt.*
Hellebore, *white and black.*
Heath.
Herb *Charien.*
Hedgehog.
Sea Hedgehog.
Hippomarathrum.
Hippophae.
Holoconitis.
Hyssop *vulgar, and Cilician.*
Hare's Wool.
Hemp.
Honey.
Honey of Cedar.

I

Juncus odoratus
Iris.
Isatis or Wood.
Ivie.

L

Loadstone.
Lettice.
Lagopyrus.
Laserpitium.
Laurel.
Lentills.
Lentiscus.
Lees of *Wine*
Lees of *Wine burnt*
Lotus.
Lupines.
Lapis { *Cyaneus* / *Magnesius.*
Leeks.

M

Marsh Mallow
Mugwort.
Mushromes.
Milk, *Asses, Cows, Mares, Bitches.*
Mastick Tree.
Mastick
Malicorium.
Mandrake.
Mallow.
Meconitis.
(a) Meconium *purgans.*

Me

Meconium *somniferum.*
Meconium, *an excrement.*
Melanthium.
Melilot.
Mint.
Mercury *the Herb.*
Mulberries.
Millet.
Minium.
Misy.
Modus, *a root.*
Molybdæna.
Moss.
Mustard.
Mules Dung.
Myrica.
Myrrh.
Myrrha Stacte.
Myrtle.
Myrtidanum.

N

Narcissus.
Nardus.
Nitre.
Nitre *red.*
Nuts *Thasian.*
Nettle.
Navelwort.

O

Onions.
Orache.
Oats.
Oak.
Oyl.
Oenanthe.
Oesype.
Olive, *Wood, Leaves, Gall, Fruit, Stones, and Oyl.*
Origanum.
Orobus.
Orpiment.
Orpine.

P

Pimpernel
Parsley Bastard.
Pomegranate.
Pepper.
Panax.
(*b*) Poppy.
Peplium.
Peplus.
Pompions.
Parsley.
Parsley *curled.*
Pencedanum.
Poplar.
Phaseolus.
Philistium.
Pine, *and its Kernel.*
Peony.
Pears.
Pease, *and dry.*
Purslan.
Pitch.
Prassium.
Pseudodictamnus.
Pennyroyal.

Q

Quick Lime.

R

Raisins
Rhadish.

Ra-

Ranunculus.
Root *white.*
Resine.
Rhamus.
Rhus.
Ricinus.
Rocket.
Rose.
Rosemary.
Rubia.
Rue.

S

Sothernwood.
Silver, and its Flower.
Spices of all sorts.
Stag *its horns, &c.*
Services, *or Sorb Apples.*
Sea water.
Succory *yellow*
Sheeps *Fat, Marrow, and Dung*
Saffron.
Sagapenum.
Sandarach, *Gum.*
Savoury.
Savin.
Sage.
Scammony.
Squills.
Scolopendrium
Salt.
Salt of *Thebes.*
Seleri
Sesamum.
Sesamoides.
Spodium.
Sulphur.
Staveſacre.
Stæbe.
Struthium.
Stybis.
Styrax.
Soot.
Sea Calfs *Lungs.*
Spelt.

T

Thorn *white.*
Thorn *Egyptian.*
Turnep.
Turpentine.
Teda
Terra *Ægyptiaca.*
Terra *nigra Samia.*
Thapsia.
Thlapsi.
Time.
Thymbra.
Tithymalus.
Tithymalis.
Torpedo.
Tortoise.
Tragus.
Tribulus.
Trefoil.
Trigonum.

V

Viper.
Verbascum.
Verdegrise.
Verjus.
Vine, *it's Wood, Leaves, and Tendrels.*
Vinegar.
Violets { *white* / *blue.*
Urine.

VV VVorm-

W X

W Ormwood
Wax, white Wax
Wheat.
Whey.
Worms.
Wine, *of several sorts.*

X Anthium.

Z

Z Ea.

These are the names that occur in *Hippocrates*, except perhaps a very few, which may have escap'd our notice. The *Greek*, like most other Languages, having suffered great alteration, and the names of diverse Plants being chang'd, it became within 2 or 3 Ages different to determin what Plants *Hippocrates* design'd by some of 'em; but the number of 'em is so small that the loss is not very considerable.

CHAP. XXIV.

Some instances of particular Cures of some Diseases, both Acute and Chronical.

WE shall find here, besides the practice of the general rules before laid down, several particular Medicines of which no mention has been made. We have already seen *Hippocrates*'s distinction between *Fevers* that were not *symptomatical*, but were of themselves *the original distemper*, and those which *attended inflamations*. We have observ'd, that in the first sort of Fevers *Diet* was the only Medicine, he not thinking it necessary neither to *bleed* or *purge*, or do any thing more than nurse them after the manner below laid down.

We

We have seen likewise the use he made of bleeding and purging in *inflamations*, such as the *Pleurisie* and *Peripneumonie*, and his cautions in the use of them.

In the first of these distempers he attempted to abate the pain of the side, or to dissipate the peccant matter, by applying Fomentations upon the part. In the case of the man that was not blooded till the eighth day of his Pleurisie, he takes express notice that the *Fomentations had not at all abated the pain*, which supposes him to have begun with them. *Fomentations* were, and have been a long time, almost an universal Remedy, and the use of *Oyls*, *Oyntments*, *Cataplasms*, and other external Medicines was near as common, as the sequel will shew. *Hippocrates* did not only apply these Medicines to the part affected in the Pleurisie, whose seat is in the side: (*a*) He caused almost all the body, and particularly the Loins and Thighs to be anointed. Of those remedies which he gave inwardly in this distemper, he appears to have relied most upon those which promoted (*b*) spitting. He proposes also the following remedy. (*c*) *Take*, says he, *Sothernwood, Pepper, and black Hellebore, boyl them in Vinegar and Honey, and give it in the beginning of the distemper, if the pain be urgent.* He prescribes in the same case, as also in inflamations of the Liver, and pains about the Diaphragm, *Panax* boyl'd in the same Liquor; and intimates that these Medicines serve to loosen the Belly, and so provoke urine; so that black Hellebore ordered in the first prescription, must not be taken for a true purgative, because it would have been against his principles, but for a Medicine that only loosens the Belly gently, and was about the strength of a Clyster. In another place he allows urine (*d*) to his Pleuriticks, so it be not a strong Wine, and it be well diluted. He allows it likewise in a sort of *inflamation of the Lungs*

(*a*) De diæta in acutis.

(*b*) De locis in hom

(*c*) Diæta in acutis.

(*d*) *See the Chapter of Diet.*

Lungs and in a *Lethargy*, which makes me the leſs ſurprized at his ordering *Pepper* in a Pleuriſy; and which is an argument that the intention of cooling, or the fear of heating, were not the ſtrongeſt conſiderations upon which *Hippocrates* acted in the cure of acute diſtempers; although he recommends elſewhere to Pleuriticks, a drink made of Water and Vinegar, into which he ſometimes put a little Honey, with an intention to moiſten and expectorate. Perhaps this *Pepper* Medicine was one of the empirical Remedies before ſpoken of, the experience whereof he had without the reaſon.

In a *Peripneumonie*, or *inflamation of the Lungs*, his practice was much the ſame, as in a *Pleuriſie*. We have ſeen before that he let blood frequently. We ſhall only take notice here, that he endeavoured to clear the Lungs by Medicines, that attenuated or incided viſcid matter, and help'd expectoration. He particularly for this purpoſe, directs an (e) *Electuary* compoſed of *Pine-apples*, *Galbanum*, and *Attick Honey*.

(e) *See the preceeding Chapter.*

We have ſeen that he ordered bleeding for thoſe that ſuddenly loſt their Speech, or who had any ſymptoms of an *Apoplexy*, *Palſy*, or *Convulſions*, and other diſtempers of the like nature. After this he orders *vomiting*, and a purge of a great quantity (f) of Aſſes Milk. But this latter Remedy ſeems rather deſign'd for thoſe that were recovered of theſe diſtempers, or had overcome the firſt fit. The *Fomentations* likewiſe muſt have been uſed in the beginning.

(f) *To the quantity of a dozen, and ſometimes of ſixteen* hemiñæ. *See the Chapter of Purgers.*

For *Convulſions* in particular he gave *Pepper*, and *black Hellebore* in *Chicken Broth*. He made them *ſneeze*, *bath*, *foment* and *anoint* continually. (g) In another place he orders *a fire to be made on both ſides the patients bed*, and gave him *Mandiake Root* in a ſmall quantity, and applied Bags very hot to the Tendons behind

(g) De locis in homine.

hind, without specifying what Tendons he means.

In a *Quinzy* he opened the Veins of the *Arm*, and under the *Tongue* and *Breasts*. He gave *Lambitives* and *Gargles*, which they were to use hot, and used Fumigations as we have taken notice already. He advises *shaving* the Head, and to lay a *Plaister* to it, as likewise the Neck, which was also to be fomented and covered with Wool. (*h*) In great peril of suffocation he pierced the Wind-pipe, and put a Reed or Pipe into it. When the disease began to abate, he purged with *Elaterium*, to prevent a relapse. He began the cure of an *Ileos* by *Vomiting* also; tho in this distemper they vomit of themselves too much, as we have observed that he did in a *Cholera*, which is likewise a disease whose chief symptom is vomiting. Afterwards he let blood from the Veins of the Arm and of the Head, and cool'd all the Diaphragm, not the Heart excepted; and warm'd all those below (*k*), by placing the patient in a vessel of warm water, and afterward anointing him continually with Oyls, or applying Cataplasms as hot as might be endured. He used also upon these occasions Suppositors eight inches long, made with Honey only, and rubb'd at the end with Bulls Gall. This Suppositor having drawn away the neareſt excrements, he gave a Clyster. But if the Suppository had no effect, he thrust up the *Anus* the snowt of a pair of Bellows, and having blown up the Belly and Intestines, he drew the Bellows and gave the Clyster. He gives a caution that this Clyster be made of things which do not heat very much, but such as dissolve the excrements: and after it is taken, he orders the *Anus* to be stopt with a Sponge, and the Patient be put into warm water, and keep the Clyster as long as possible.

(*h*) De morb. lib. 3.

(*i*) *See the Chap. of Vomitives.*

(*k*) *See the Chapter of outward Remedies.*

He begins his *Cronical* distempers with the *Exsiccating* disease described before, and taken notice

notice of as a kind of a *Hypochondriacal affection*. For the cure of this evil, *Hippocrates* propoſed firſt *walking* and *exerciſe*; and in caſe of weakneſs, to make uſe of ſome *carriage*, and to make ſhort Journeys. He adds, that they ought to take *vomits* and *purges* frequently, to uſe *cold Bathing* in Summer and to *anoint* in Autumn and Winter, with Oyls; to drink *Aſſes Milk* or *Whey*, to abſtain from meats, either *ſweet* or *oyly*, and to uſe *cooling things*, and ſuch as *keep the Belly looſe*, and to take *Clyſters*. He mentions (*k*) the caſe of a young man, ſomething like the diſtemper we are ſpeaking of, thas was cured by repeated Bleeding.

(*k*) Epidem. 5. ſub princ. *See the Chapter of bleeding.*

His Pthyſical patients he firſt purg'd with pretty violent purges, ſuch as the Berries of *Thymelæa* or *Spurge*. After which he gave them Aſſes Milk or Cows Milk, mixt with a third part of Water and Honey, and afterwards all ſorts of Milk, whether Cows, Aſſes, Goats, or Mares, either pure, or mingled as before, to which he added a little Salt, when he had a mind to make it purgative. (*l*) He burnt them likewiſe in the Back, and the Breaſt in ſeveral places, and kept the Ulcers open for ſome time. At laſt he had recourſe to *purging the head*, (*m*) the manner of which has been given before. He dieted them in this diſtemper ſometimes with *Goats* fleſh, and ſometimes with *Swines*, which was the advice of *Eſculapius*, in the ſame caſe as we have ſeen before. He ordered likewiſe to thoſe that could not eaſily expectorate the matter with which their Lungs were ſtuft, to eat very *fat ſalt* Meats, in order to diſcharge the purulent matter, and cleanſe the Lungs. He allow'd them the uſe of Wine in ſmall quantities, ſo it were not black and rough, but ſuch as that which was an ingredient of the (*n*) *Cyceon* before mentioned, which was a potion he ordered in this caſe. He adviſed, in ſhort, moderate *exerciſing*, and particularly *walking*.

(*l*) *See the Chapter of the Chirurgery of Hippocrates.*

(*m*) *See the Chapter of Purgatives.*

(*n*) *See the Chapter of Diet.*

In an *Empyema*, which is a Disease akin to the Pthysis, caused by a Collection of purulent matter between the Lungs and the Pleura, which often comes upon Pleurisies, He proposes (o) *purging of the Breast*, of which before. He has yet another cure by means of Surgery, of which hereafter. He cured pains in the *Head* by first *washing* or *fomenting* it a long time with warm water, and afterwards causing *sneezing*, by that means drawing away the Pituita, which he called *purging the Head*. He forbad Wine, and recommended moistning. If these were insufficient, he open'd the *veins of the Nose* and *of the Fore-head*, and if still the distemper continued obstinate, he made (p) *incisions* upon the head, or (q) *cauterized* the veins in several parts of it, as we shall see hereafter. He cured the *Intumescence*, or the *over-growth of the Spleen*, which comes upon Fevers, by giving *Hydragogues*, and a Diet proper to *diminish* or *purge flegm*. If this were not sufficient, he order'd burning in several places about the Navel, to draw out the water that way. In another distemper of the Spleen he advises to cleave Wood, and to use abundance of Exercise. Amongst the diet he orders in this case Dogs flesh.

For the *Dropsie* he prescrib'd first a dyet which tended wholly to dry the body, and to *discharge* the *superfluous humours*. (s) To this end, he orders them to walk, and use as much exercise as possible, to do laborious work, *sweat* much, and *sleep* upon it. As for their dyet, he advised them to eat things dry and sharp, which is the way to make much water; and to be strong, that they should eat Toste steept in Black Wine, and Oyl and Swines flesh boyl'd in Vinegar, drinking otherwise but very little, and then of thin small White wine at first; but when the distemper grew upon them, strong black Wine. If it happens, says he, that the Patient has a difficulty of breathing,

(o) *See the Chapter of* Cnidian *Physicians, lib.* 2. *and in the same Book the Chapter of Purging.*

(p) *See the Chapter of Chirurgery below.*

(q) De locis in homine.

(r) Σῖτια τὰ φλεγματωδέστατα. *See the Oeconomy of Foesius upon the word* φλεγματώδες *What that Author says there is better than his translation of this passage.*

(s) De ratione victus in acutis, & Epidem. lib. 5. v. 69.

ing, in case it be Summer time, or he in the flower of his Age and lusty, he ought to be blooded in the Arm. In the place where *Hippocrates* gives these directions, he seems to confound the cure of the Dropsie call'd *Hyposarcidios*, with that species *that is occasion'd by, or accompany'd with Wind*, which are the two kinds of this distemper mention'd in this place.

There are, says he, *two sorts of Dropsies, one call'd* Hyposarcidios, *which is not to be avoided when it is coming, the other which is with wind, which is not to be cured but by great luck, which requires abundance of exercise, hard labour, and fomentations, and that they live very temperately and sparingly, that they eat things dry and sharp*, &c. as before. I suppose the cure of the first sort of the Dropsie to commence at these last words, that what he said before in short of *exercise*, *fomentations* and *temperance*, respects the latter, at least, if the same method is designed for both.

(t) *See the list of Diseases known to* Hippocrates *above.*

Besides these Remedies, *Hippocrates* proposes in other places *Purgers* that carry off *Water* and *Flegm*, and not *Bile*. And again, (u) he elsewhere distinguishes a Dropsie proceeding from the *Liver*, from that which arises from the *Spleen*. He orders in the former of these distempers, a Medicine composed with *Marjerom* boiled in Wine, and *Laserpitium* to the quantity of a Tare. This potion was succeeded by *Goats Milk*, of which four *Heminæ* were to be taken with a third of Water and Honey. He ordered abstinence from solid nourishment for the first ten days, in which time he discovered whether the Diseases were mortal or not, and during that time a Ptisan boil'd with Honey, and strained, and to drink a sort of White Wine which he specifies, and was not very strong. The ten days over, he allowed them to eat a Cock roasted, which they were to eat hot, and (w) *Puppies*, and a certain sort of Fish which he named

(u) De intern. affect. *This Book is ascribed to* Cnidian *Physicians.*

(w) *See there upon the Chapter of Diet.*

named, with the aforesaid Wine, but when the Water began to come to the *Belly*, he came to the Remedies before-mentioned, to the black rough Wine, to exercise, *&c.* For the Dropsie which came from the Spleen, he gave at first Hellebore in order to vomit, and afterwards he purged with (x) *Cneorum*, Juice of *Hippophae*, or *Cnidian Grains*, after which came Asses Milk to the quantity of eight *Heminæ*, sweetned with a little Honey. If these Remedies failed, he had recourse to Surgery, as we shall see anon.

(y) De morb. lib. 2.

(y) For the Cure of a *Quartan Ague*, *Hippocrates* began with purging downward, which was succeeded with purging the head, after which he purged once again as before. And if the Ague continued, he let slip the time of two Fits, and then bathed them in warm water, and at coming out of the Bath gave him of the seeds of (z) *Henbane* and *Mandrake*, the quantity of a grain of Millet each, *Laserpitium* and *Trefoil*, each the quantity of three Beans, all infus'd in pure Wine. If the parts were otherwise lusty and healthful, and if a Fever came upon being over tired with a Journey, and afterwards turned to a Quartan Ague, he began with Fomentations, and afterwards gave a mixture of Garlick and Honey and Lentile Broth, in which was Honey and Vinegar. When the sick man had taken this Mess, he made him vomit; and after having *bathed in a hot Bath*, as soon as he was cool, he drank *Ciceon* with water, and in the evening was permitted to eat light victuals as much as he could. In the following Fit he bathed hot; and after being cover'd with abundance of Cloaths forc'd *sweat*, and drank a potion made with the Roots of *white Hellebore* of the length of three fingers, a Dragm of *Trefoil*, Juice of *Laserpitium* the weight of two Beans, with pure Wine; and if he had an inclination to vomit he vomited, if not, a vomit was given

(z) *I suppose there may be some mistake in the Dose of these Medicaments.*

given after purging the Head. At other times he ſhould uſe a light ſharp Diet, and if the Fit took him faſting, the vomiting Medicine was omitted.

In a *Diarrhœa* and *Dyſentery*, with gripes and ſwelling of the Feet, *Hippocrates* obſerves, that *Meal boil'd in Milk*, that is, *Milk-Porridge*, was more ſerviceable than *Goats Whey*, which he made uſe of before. He adds, that another perſon ſick of the ſame diſtemper, did well upon eating *boiled Aſſes Milk*. He had before obſerv'd, that Whey and Milk, in which *red hot Flints* had been quenched, had relieved a perſon in the ſame caſe, by which we may ſee that *Hippocrates* made uſe of any thing but *Milk* to theſe diſtempers. In another place he propoſes for the ſame diſtemper *Beans* boil'd with *Rubia Tinctorum*, in fat Broth. There is yet another very peculiar Remedy for a Dyſentery, in the Chapter of the Writings of *Hippocrates*.

(yy) Γάλα πεπυρωμένον. *We may ſee in this inſtance, which is in the beginning of the above mention-d Book, ſeveral other ways of uſing milk.*

CHAP XXIV.

Of Womens Distempers.

THe body of Women being made otherwise than that of Men, as likewise its peculiar distempers; these depend chiefly upon the *Matrix*, and are very numerous, as we may see by the list before given. *Hippocrates* has attributed a great number of these to the displacing of the part aforesaid, which he supposes might not only be relax'd, and hang out, but that it might likewise be retracted as far as the Liver or Heart, and even to the Head, or turn its Orifice to the right or left, or backwards or forwards. Of all these motions, that according to *Hippocrates*, which was accompanied with the most dismal symptoms, was the retraction of it, whereby it ascended and press'd the Liver, the Head, and the upper parts; this producing in Women a sudden change of Colour, grating of the Teeth, and other symptoms like Epileptick, a difficulty of breathing even to absolute suffocation, a privation of sense, and an universal cold, like death.

To

To remedy this, *Hippocrates* order'd the upper part of Belly to be ſwathed, preſſing the Matrix gently downwards, and forcing open their Mouths, poured down the richeſt Wine, and after they were come to themſelves, gave them a purge, and after that Aſſes Milk. If the diſeaſe was obſtinate, after having reduced the Matrix to its place, he gave them a decoction, in which was Caſtor, Conyza, Rue, Cummin of *Ethiopia*, Rhadiſh-Seeds, Sulphur and Myrrh. He burnt under their Noſes likewiſe ſtinking things, ſuch as Wooll, Pitch, Caſtor, Brimſtone, Leather, Horns, and Feathers, and the ſnuff of a Lamp juſt extinguiſh'd, with intention to fetch them to themſelves, to make them ſweat, and to reſtore the Matrix. In the mean time he anointed below with ſweet Oyls, and Liquid Perfumes, ſuch as that which he call'd (*a*) *Netopum*. He likewiſe uſed divers other Remedies both internal and external, amongſt which we muſt not forget the *Peſſaries*. Theſe were a ſort of *Suppoſitors* to thruſt up the Neck of the Matrix; they were made of Wool or Lint, mixt with divers other things, Oyl, Wax, Powder, *&c.* it was made round and like a finger. In the diſeaſe before mentioned, *Hippocrates* made Peſſaries made with *Caſtor*, *Myrrh*, *Peucedanum*, *Pitch*, *Melanthium*, and ſometimes even (*c*) the *Brupreſtis*, and *Cantharides*, mixing all theſe with Oyntments and Wool.

(*a*) *See the Chapter of exterior Remedies.*

(*b*) Πεσσοὶ; προσθετά.

(*c*) *A ſort of a Fly reſembling Cantharides. There was likewiſe an Herb of this name.*

It is obſervable, that the uſe of Peſſaries was very common among the Ancients, and that it was almoſt the univerſal Medicine in Womens caſes. They us'd it almoſt for all intentions, to *relax*, to *lenifie*, to *draw*, to *irritate*, to *cleanſe*, and *dry* the Matrix, *&c.* uſing ſometimes Oyls and Fat, ſometimes the juice of Herbs, ſometimes things very irritative, as *Nitre*, *Scammony*, *Tithimale*, *Garlick*, *Cummin*, *Cantharides*, and the like, and ſometimes reſtringents, as the *Rind* and *Flower*

of *Pomgranates*, *Sumach*, and sometime *Aromaticks*, and Plants of sweet Smell.

Nor was it in the suffocation of the Matrix only that these Pessaries were in use, but in all other distempers of that part. They were imploy'd to provoke or check the Menses, against Relaxations, superfluity of Humours, Ulcerations, and Inflamations, the Dropsie, *Fluor Albus* and Sterility; they procur'd Abortions and brought away dead Children, and the Secundines, and promoted the purgations of Women after Labour, *&c.*

Hippocrates used yet other Medicines in the cure of the aforesaid distempers. We shall examine his method of treating two opposite distempers, the *suppression of the Menses*, and the too *great quantity or too frequent returns* of them. The first of these he cur'd (*d*) by *purgers* and *vomits*. And after the use of sharp Pessaries, Perfumes, Fomentations, and hot Baths twice a day, he gave inwardly several Medicines which experience had taught him to be very powerfully moving that way. He us'd sometimes upon this occasion *Crethmus* or *Sampier* boil'd in Wine, made of the Tree call'd *Tæda*, the Herb *Mercury* and *Chiches*. But if these Remedies were too weak, he prepar'd a drink, in which were five *Cantharides* without heads, wings, or feet; *Water-caltrops*, *Anthemus*, *Smallage-seeds*, and fifteen *dry'd eggs* infus'd in sweet Wine. To the same intention he gave likewise the leaves and flowers of *Ranunculus*, infus'd in the same Wine, *Dittany* of *Crete*, *Hogs Fenel*, *Panax*, *Peonis Roots*, *Seeds* of *white Violets*, the *Juice* of *Colworts* of *Laserpitium* to the quantity of a Vetch, and *Cress-seeds*, these two latter infus'd in Wine or Bitch's Milk. *Hippocrates* used likewise divers other Simples not mention'd here.

(*d*) De morb. mulier lib. 1. & de natura muliebri.

In an immoderate Flux, he charges to abstain from (*e*) Bathing, and any thing that may

(*e*) Lib. de locis in homine.

may heat, from all Diuretick Medicines or Laxative, and to make the Bed highest at the feet, and to use restringent Pessaries. (*f*) He order'd the Belly and lower parts to be fomented with a Sponge, or Cloths dipt in cold Water, or to drink a composition of *Parsly-seeds* dried at the fire, and sifted, and the seed of *Hedge Mustard* prepar'd the same way; *Peplium* or *Poppy-seeds*, sifted with course Flower; *Nettle-seeds*, *Moss of the Wild*, *Olive*, *Gauls*, *Rue*, *Marjorum*, *Pennyroyal*, *Barly-meal*, *Wheat-flower*, *Goats Milk*, *Cheese*, all made into a kind of (*g*) *Ciceon*. Besides these Remedies which *Hippocrates* used in the beginning of the distemper, he apply'd likewise under the Breasts a large (*h*) *Cupping Vessel*; but when the Flux of blood began to diminish and stop intirely, he us'd the following Remedies. He gave *purges* and *vomits*, and us'd lenifying and restringent Fomentations below, which was succeeded by a Cataplasm made of the Meal of Spelt, with the Bran of Wild Figs and Olive Leaves. After this he came to *Cows Milk*, either raw or boiled, according to the condition of the Patient. Further he recommends the seeds of Erisimum, parch'd and drank with Wine, Perfume consisting of Vinegar, Sulphur, Spelt, Myrrh, (*i*) and *the fruit of the Serpent*. These latter Remedies relate to a particular sort of bleeding, which he says come from the places below the (*k*) *Articulations*. In another place he reckons *hemlock* among those inward Medicines: *Take* says he, *as much hemlock as you can with three fingers, and drink it with water*. We shall make some reflections upon these Medicines, in the Chapter of *Heraclides* of *Tarentum*.

Those fluxes of blood, which were accompanied with an ill smell, sharpness, pain, and other symptoms, were cured much after the same manner. He gave white *Hellebore*, and afterwards some other purge, and then used the

(*f*) De morb. mul. lib. 2.

(*g*) *See the Chap. of Diet*

(*h*) *Aphorism.* 50. *Sect.* 5.

(*i*) Καρπὸς τῆς ὄφιος. *This last in my opinion was the name of some Plant.*

(*k*) ὑπὸ τῶν ἄρθρων. *This word signifies several things in Hippocrates, and tis not always easie to guess what he means by it. See the word Lungs in the List of Diseases.*

the same astringents and lenifiers as before. We must not here forget, besides the Fomentations, he recommends the use of *Clysters* or *Injections* for the Matrix, in case of Ulcers and some other disorders of that part; these consisting of the same ingredients with the Cataplasms, Fomentations, and Pessaries. He used also in this cure Asses Milk, advising also by way of Diet, Herbs that were not biting, clammy Fish boyl'd with Onions and Corriander-seeds, in sweet oyly pickle, Swines Flesh, Lamb or Mutton, rather boyl'd than roasted, to drink small White Wine with a little Honey, not to use too much nor too hot bathing. The Matrix at length being sufficiently moistned, and the Acrimony of the humours taken off, he forbad bleeding absolutely, and clos'd all with a course of restringent Medicines, such as before-mentioned.

CHAP. XXV.

Of the Chyrurgery of Hippocrates.

(a) *See more of this in the general Maxims of the practice of* Hippocrates.

(a) *WHere Medicines failed, he had recourse to the Knife,* and *where the Knife was unserviceable, he sought Remedies from Fire.* *Hippocrates* had from Chyrurgery these two last Remedies, or the manner of using them, and several other ways of relieving men against their distempers. He practised *Pharmacy* by *Chyrurgery.* The same person in those days exercised all parts of Physick in general; and he that advised a *Medicine,* or an Operation, prepar'd and perform'd them himself, or at least caus'd them to be prepar'd or perform'd by his Servants, that work'd immediately

ately under his eye and direction. This *Galen* takes notice of, and it is apparent from the bare reading the works of *Hippocrates*. In the Oath which he exacts of his Scholars, he obliges them *not to Cut for the Stone, but to leave that operation to those who made a particular profession of it*; which supposes that the exercise of all other branches of Surgery was allow'd of. One of his Books likewise treating only of things relating to Surgery, is call'd the (*b*) *Physicians repository*, and not the Surgeons, which ought to have been the Title, if Surgery in those days had been a distinct Art from that of Physick. But instead of that, (*c*) *Surgery* had not so much as a particular name, or at least was not known by that name, nor is it to be found any where in the Works of *Hippocrates*, nor did begin to be in use, till the time of the division of Physick, of which we shall speak hereafter.

(*b*) Ἰητρεῖον. *See below, towards the end of the first Book of the second part.*

(*c*) *We often find in* Hippocrates *the following words*, χειρισμὸς, χείρεξις, χείρισμα, *which somewhat resemble that of* χειρουργία, *but don't exactly signify the same thing; the first of which words are used by our Author to signify the action or manner of operating, whereas the latter, altho as we have observ'd before in the Chapter of* Chiron, *it signifies in strictness* operation *of the hand, yet has been given to the art itself, which* teaches the manner *of operating, and not to the* action or operation *itself.*

But names altering not the nature of things, however the *Art which teaches to cure distempers by Manual Operations*, was call'd, *Hippocrates* unquestionably was Master of it, and it made up a great part of his practice in general.

We have seen before that he *burnt* or *cauterized* the Breast and Back of *Pthisical* men, and those whose *Spleen* was *over-grown*. The Instruments he made use of for this end, were sometimes (*d*) *red hot Irons*, sometimes *Spindles of Box*, steept in boyl'd Oyl, sometimes a sort of *Mushrooms*, which be burnt upon the part, and sometimes what he call'd *Linum Crudum*.

(*d*) Καυτήριον *i.e. an Instrument proper to burn.*

He

He made great use of all those ways of burning in all fixed pains settled in a particular part. As for instance, in the *Gout* or *Sciatica* he burnt the Toes, Fingers, and Hips, with *Linum Crudum*. A famous (*e*) *English* Physician not long since dead, compar'd this way of cauterizing to that of the *Indians*, with a sort of Moss call'd *Moxa*, but he was mistaken in it. He was led into this errour by the ordinary interpreters of *Hippocrates*, who by the word ὠμόλινον *Linum Crudum* understand *Flax*, whereas the *Greek* word signifies, *Cloth made of Flax, which has never been whitened.* The learned (*f*) *Mercurialis*, who was was no stranger to this latter signification, did nevertheless believe that in this place by burning with *Linum Crudum*, *Hippocrates* meant with *Stupes* or *fine Flax*; but 'tis more probable that the Ancient way of cauterizing with *Linum Crudum*, or rather with new flaxen Cloth was the same with that in practice at present in *Ægypt*. (*g*) *The Egyptians*, says Prosper Alpinus, *Rolled a little Cotton in a piece of Linnen in the form of a Pyramid, and setting fire to the Cone of the Pyramid, apply'd the bases upon the place to be cauterized.* In this operation it is not the fire only which burns the Caustic Oyl, which distils along the Linnen, contributes very much to it.

(*e*) Doctor *Sydenham.*

(*f*) *See the sixth Book of the* Varia Lectiones *of* Mercurialis, *Ch.* 2 Athenæus lib. 9. Eustathius *in* Odyss. lib. 5. Hesychius, Phavorinus, *and other Lexicographers.*

(*g*) De Medicin. *Ægypt.* lib. 3. cap. 12.

Cauterizing was so familiar an operation to *Hippocrates*, that there is scarce any Chronical distemper wherein he does not propose it. In the approach of a Dropsie he cauterized the Belly in eight places about the Liver. In pains also of the Head he apply'd eight Cauteries upon that, two about the Ears, two behind the Head, two in the Neck, and two near the corners of the Eyes. When Cauteries were ineffectual, he made an incision all round the Forehead in form of a Crown, keeping the Lips of the wound open and supported by putting Lint between them, to give a vent to the blood and humours.

The

The same incisions he practised in *Rheums which fall upon the Eyes*, and used them as well in the back as the head.

Those that consider the violence and obstinacy of these sorts of distempers, especially they that are subject to them ought not to wonder if he has gone about to cure them by means as rigorous and severe; nor is it to be wondered at, that abundance of these distempers are reckoned now almost incurable, the aversion or horror for Remedies of that nature, being so much greater than it formerly was, when they were not acquainted with these gentle methods of Physicks in use now a-days.

They made so little scruple of cauterizing or burning any part, that it was done even where there was no distemper. The *Scythian Nomades* caused themselves to be burnt in the Shoulders, the Arms, the Breast, the Thighs, and the Loins, to render their Bodies and Joints more lusty and strong, and to consume the superfluous moisture of the Flesh, which made them less able, as they supposed, to draw their Bows, and to dart their Javelins. They burnt also the Arteries of the Temples, and behind the Ears, to prevent a (*h*) defluxion upon their Hips, usual amongst them from too much Riding. To these *Scythians* we may add the *Sarmatians*, whose Women, according to (*i*) *Hippocrates*, ride on Horseback, use the Bow and Javeling, while they are Maids go to War, and are not permitted to marry, till they have slain three Enemies, and sacrificed to their Divinity, according to the custom of their Country; after they are marry'd, they are exempted from War, except upon urgent occasions. Their right Breast is *burnt* in their infancy, with a *red hot Iron*, to hinder it from growing, and to transfer the strength entire to the Shoulder and Arm of the same side. For this reason they were call'd *Amazons*, that

(*h*) *See above in the Diseases of the third Class.*

(*i*) Lib. de Aere aquis, & locis.

that is to say, without *Breasts*. Their History, whether true or false, is to be found more at large in *Justin*, *Strabo*, and others.

Hippocrates used also in a pain of the head, arising according to him from a Water in the Brain, or between the Skull and the Brain, a Remedy yet more formidable than the former. He open'd the Skull sometimes with an instrument that carried away a piece of the Bone, which was call'd (*k*) *Trepanning*, from the *Greek* name of the Instrument. This operation was chiefly invented for fractures of the Skull, to draw out by the hole small pointed ragged pieces of Bones, which in these cases pricked the membranes of the Brain, or to evacuate extravasated blood, or purulent matter, which caused several little symptoms, or to raise the Skull when it was depressed.

(*k*) Τρυπάνη or Τρύπανον, *An instrument for boring.*

If *Hippocrates* used these sort of Remedies for pains of the Head, or defluxions upon the Eyes, 'tis no wonder that he made use of Surgery in Diseases of more danger. He boldly open'd the *Breasts* of those that were troubled with an (*l*) *Empyema*, when the gentlest Remedies proved insufficient. Fifteen days after he suppos'd the Pus to be form'd or extravasated in the Breast of those that had a Pleurisie or Peripneumony, he put them into a warm Bath, and setting them upon a Stool, shook their Shoulders, and laying his Ear to their Breast, listned if he heard any noise, and on each side. This noise according to him was of least danger when on the Left side, and the incision made there with more safety. If the thickness of the Flesh, and the quantity of the Pus, hinderd him from hearing the noise, he chose that side on which the inflamation and pain had been greatest: he made his incision rather behind than before, and as low as he could: and having first open'd the skin between two

(*l*) *See above in the Cure of Chronical Diseases.*

Ribs

Ribs with a large Razor, and afterwards taking one more narrow and pointed, he wrapt a Rag or something about it, so that nothing appear'd but the point, so that it appear'd only about the length of the Thumb-nail, and thrust it into that depth. The Pus being by this means drawn away in sufficient quantity, he stopt the Wound with a Tent of Linnen fastned to a string, and for ten days together drew every day some Pus. The Pus being almost all drawn out, he syringed the Wound with Wine and Oyl, and let it out about a dozen hours after. When the Pus began to be clear like Water, and a little thick, he put into the VVound a Tin Pipe, and as the humour spent itself, he lessen'd the Pipe, and suffer'd the Wound by degrees to heal up.

The same operation he us'd (*m*) in a *Dropsie* in the Belly, making the incision *near the Navel* or behind *near the Hips*, and drawing off the Water contain'd; but he takes expres notice that *but very few are cured this way*. In another place he gives this caution, that *this* operation *ought to be us'd betimes*, before the distemper got too much ground, and that care ought to be taken not to draw away all the Water at once, because those that lose all the Pus or Water at a time, infallibly dye.

(*m*) Lib. de affectionibus.

(*n*) In a *Dropsie of the Breast*, after having prepar'd thePatient as in an Empyema, he lay d bare the third Rib, counting from the last; and having bor'd it with a sort of *Trepanum*, he drew off a small quantity of VVater, and stopt the Wound with a Tent of *Linum Crudum*, and having laid a soft Sponge upon it, he swathed the part, for fear the Tent should tumble out. For twelve days together he continu'd to draw, after that he drew as long as it would run, endeavouring likewise to dry the Breasts by Medicines, and a particular method of Diet.

(*n*) Lib. de intern. affect.

In

In inflamations of the Thighs, Legs, and *Scrotum*, he orders boldly to (*o*) *scarrifie* the parts, or to prick them in several places (*p*) with a sharp Lancet. *Hippocrates* upon several occasions used the boldest and most difficult operations of Surgery. He *open'd the Back* to discharge an *abscess of the Kidneys*; he *drew dead Children out of the Womb*, with hooks, or a hook to which he gave the name of a *Claw*, beeause it was like the Pounce of a Bird of Prey. He drew 'em out piecemeals when he could do no otherwise. But he gave particular proof of his address, in the cure of a distemper which he call'd *Trichosis*, which is, when the hair of the (*q*) Eye-lids turn inwards, which cause prickings, with intollerable pain. He took a Needle and Thread which he past through the upper and most distended part of the Eye-lids downwards; he past another below the place where the first was, afterwards sowing and tying these two Threads together till the Hairs fell out. They cut for the *Stone* likewise in this time, but *Hippocrates* seems not to meddle with it himself, that practice being already become a separate business, as it appears by the Oath he gives his Disciples, *that they should not cut for the Stone, but leave it to those whose particular profession it was.*

(*o*) Καταξαῖν

(*p*) Ὀξυτάτῳ μαχαιριδίῳ

(*q*) De victratione in acutis. *This place seems to me somewhat hard to be understood. I have endeavoured to translate it word for word. We shall see below the different ways of performing this operation.*

Hippocrates practised all other parts of Surgery. He *reduc'd broken* or *dislocated Bones* very well; (*r*) and the instruction contain'd in his Books upon that subject, are followed to this day, as well as what regards the knowledge and distinctions of the different sorts of *fractures* and *dislocations*, as in what relates to the proper Remedies for them. We shall not here particularize his rules upon this subject, whether concerning the *extension* which ought to be made before the *reduction* of the Bone to its place, or concerning the Instruments necessary to that purpose, or concerning

(*r*) *The Book intituled*, The Physicians Shop, *that of* Articulations, *and that of* Fractures.

cerning the manner of *bandage* and *ſcituation* of the parts after Reduction.

Nor ſhall we lay down all that he relates concerning the cure of *Wounds* and *Ulcers*, how to ſtop *the blood* by *Aſtringents*, *Ligature*, or *Cauterizing* of the largeſt Veſſels, to *unite the Lips* of a Wound by *Sature*, or otherwiſe, and to *conſolidate* it; how to *deterge* or cleanſe an *Ulcer*, to *dry* it, or to cauſe *the Fleſh to grow*, and at laſt to *Cicatrize* it.

We ſhall refer this to the Chapter of *Celſus*, who has given us a compleat ſyſtem of Surgery, taken in great meaſure out of *Hippocrates*, of which we ſhall give an extract. We ſhall only take notice, that the *Powders*, *Oyls*, and *Oyntments* which *Hippocrates* uſed in Surgery, were not drawn from *Herbs* only, as we ſuppos'd them to have been in the time of *Chiron*, *Eſculapius* or his *Sons*. We find already in the time of *Hippocrates*, ſeveral ſorts of Minerals in uſe, as *Nitre*, *Allom*, *Verdigrieſe*, *Flower of Braſs*, *burnt Copper*, *Lead*, *Spodium*, *Chalcitis*, and others of the like nature.

Beſides the great variety of uſeful Maxims which *Hippocrates* delivers in Surgery, we find in his works ſome particular caſes very inſtructive to a Surgeon, to caution him not to ſlight the minuteſt Wounds. To this end he relates (*s*) ſeveral inſtances of perſons that died of very ſlight Wounds in the Forehead, the Bone of which was a little laid bare; in ſome others a ſimple Wound of the Finger or Foot has cauſed Convulſions, and been mortal to ſome; a bruiſe of the Finger, and to others a blow of the Hand upon the fore part of the Head given in play, has proved fatal.

(*s*) Epidem. lib. 7.

(*t*) Others after violent pain in the great Toe, and a few black ſpots coming ſuddenly upon a Tumour of the Heel, have died in two days.

(*t*) Ibid lib 1.

CHAP. XXVI.

Opinions and Maxims of Hippocrates, *concerning Physick, and Physicians in general.*

(a) De prisca medicina.

(a) ALL Physick has been long since establish'd, and the method and way of discovering, as they have already done, several excellent things which assist to discover several others, if the Inquirer be fitted for it; and being acquainted with the former discoveries, follows the old tract: he that rejects all that has been done before, and takes another road in his Enquiries, boasts of finding out of new things, but deceives himself and others with him.

(b) Lex.

(b) Physick is the noblest of all Arts, but the ignorance of those that practice it, and those that judge rashly of it, make it the least respected. What is further mischievous to Physicians, is, that 'tis the only Art, that there is no other punishment allotted for those that abuse it by evil practice, than shame or dishonor, of which such sort of men are insensible. They are a sort of Players that represent the persons that they are not; for there are abundance of Physicians by profession, but few in reality, whose works justify their pretences.

(c) De prisca Medicina.
(d) Aphorism. 1. lib. 1.

(c) Physick, like other Arts, has its good and bad Workmen. (d) The Art is of great extent, life short, opportunity slippery, experience falacious, and judgment difficult. It is not enough that the Physician does his duty, the Patient and those about him must do theirs, and things about him must be in convenient order.

(e) To

(e) To arrive at any considerable degree of knowledge in Physick, the following conditions are necessarily requir'd. First a natural aptness, means of instruction, study and application from the Youth, a docil and sagacious wit, diligence, and long observation. (e) Lex.

(f) A Physician ought not to be ashamed to inform himself, tho by the meanest people, of Remedies confirm'd by experience. By this means, in my opinion, the Art of Physick grew up by degrees, that is by amassing and collecting observations of the several particular cases one by one, which being all put together, make one entire body. (f) Præcepti-ones.

(g) Some make it their business to decry others, without gaining any other advantages themselves, and shewing a vain Ostentation of their Learning. In my opinion there is more wit in inventing and finding out things useful, *which is Physick*, and in perfecting what is not yet so, than to lay our selves out in disingenuous discourses, to destroy amongst the ignorant and unexperienced, those things that have been deliver'd by men of ability, and established by experience. (g) De arte.

(h) Those that attack Physick upon pretence, that many dye under the hands of the Physicians, have generally as much reason to blame the Conduct of the Patient as of the Physician. As if the latter could not but order amiss, and the former could never be irregular, which is but too frequent. But why should not they rather impute the death of the Patient to the incurableness of his distemper, than the unskilfulness of the Physician that had the care of him. (h) Ibidem.

(i) Not that Physicians never are in fault; those that are least so, ought to be least esteemed so, but it is hard to find one so judicious as is requisit. (i) De prisca medicina.

(*k*) Epidem. lib. 6.

(*k*) The ableſt Phyſicians ſometimes are deceived by caſes like one another.

(*l*) Lib de flatibus.

(*l*) Obſcure and doubtful diſtempers are judg'd more by conjecture than Art, tho in this caſe thoſe that have experience are preferrable to thoſe that have not.

(*m*) De victus ratione in acutis.

(*m*) One Phyſician often approves what another does not. This expoſes their Art to the calumny of the people, who therefore imagining it to be altogether vain, compare it to that of the *Augurs*, of whom one ſays of the ſame Bird, that if it appears on the Left ſide it is a good omen, if on the Right a bad one, and others the quite contrary.

(*n*) Præceptiones.

(*n*) We ought never to warrant the ſucceſs of a Medicine, for the minuteſt circumſtances cauſe the diſtemper to vary, and make 'em ſometimes more tedious and dangerous than we expected.

(*o*) Lib de arte

(*o*) The end of Phyſick is abſolutely to cure Diſeaſes, or at leaſt to abate their violence; but thoſe that are deſperate, ought never to be undertaken, that is, where the diſtemper is of it ſelf incurable, or become ſo by the total deſtruction of the Organs; for Phyſick reaches not ſo far.

(*p*) Lib. de decenti habitu.

(*p*) A Phyſician ought to viſit his Patients frequently, and to be very attentive to every thing.

(*q*) Lib de medico.

(*q*) 'Tis requiſit for the credit of a Phyſician, that he ſhould have a healthy look, and a good complexion; for men are apt to ſuſpect, that he that has not his own health, can ſcarce be inſtrumental to procure it to another in the ſame caſe.

(*r*) Ibid & de decent habitu.

(*r*) A Phyſician ought to be decent in his habit, grave in his manners, moderate in all his actions, chaſt and modeſt in the converſation he is oblig'd to have with Women; no loiterer, ready to anſwer every body with candour; ſober, patient, ready to do his duty without diſturbing himſelf.

(*s*) 'Tis

(*s*) 'Tis no dishonour to a Physician, when he is in doubt about the method of treating his Patient in any case, to call in other Physicians, and to consult with them, what is to be done to the benefit of the Patient.

(*s*) præceptiones.

(*t*) In point of Fees, a Physician ought to be honest, and good natur'd, and to have a regard to the ability of the Patient. On some occasions he ought neither to ask nor expect a Fee, especially if the Patient be a poor man, or a stranger, whom he is obliged to relieve.

(*t*) Ibidem.

There are other occasions wherein the Physician may agree with his Patient before hand for his reward, that the Patient may with more confidence commit himself to his care, and be assur'd that he will not desert him.

(*v*) Those that thought Physick an invention, that deserv'd to be attributed to the Gods, have not only followed the common opinion, but in my mind right reason also.

(*v*) De prisca medicina.

This is what *Hippocrates* says of Physick in general. From whence we may draw two inferences of importance to our History. First, That there were a great number of Physicians in his time, although but few good ones. Secondly, That the use of *Consultations* was also then establish'd. And lastly, That Physick was even then expos'd to detraction and calumny, as well as since.

CHAP. XXVII.

Of the Writings of Hippocrates.

CONcerning the Writings of this Ancient Physician, there are three things chiefly to be observ'd. First, The esteem they have always met with. Secondly, The distinction between those Writings which are legitimate, and those that are suppositicious. Thirdly, His Language and Stile. In the first place the Writings of *Hippocrates* have been always had in particular veneration. *Galen* says, *that what* Hippocrates *has deliver'd has always been esteemed as the word of a God, and assures us, that if what he writ be a little obscure thro his brevity, or if he seems in certain places to have omitted some little things, he has nevertheless written nothing which was not very much to the purpose. The Works of* Hippocrates, says Suidas, *are very well known to all that study Physick; we have such a respect for them, that they think what he has said, to come out of a Divine Mouth, and not a Human.*

A plain mark of the esteem that all Ages have had for the Writings of *Hippocrates* is, that there is scarce any Author who has had so many Commentators. Amongst the most Ancient of them, *Galen* speaks of one *Asclepiades, Rufus Ephesius, Sabinus, Metrodorus, Satyrus; Heraclides, Tarentinus, Heraclides Erythræus,* and one *Zeuxis*, to whom we may add *Galen* himself, and *Celsus*, who have often translated him word for word.

We shall mention another party of these Authors in the sequel. He has had undoubtedly several others among the Ancients, without reckoning those that explain'd his obscure words, as we shall see by and by.

And

And the number of the Moderns is greater, as we shall shew in its proper place.

To come to the distinction of the true Writings of *Hippocrates* from the spurious, we shall begin with a List given by *Erotian*.

This Author, who liv'd under *Nero*, distinguishing the Books of *Hippocrates*, or those which past for such in his time, according to the subject of which they treated, ennumerates the following. *The Books*, says he, *which relates to the Doctrine of signs, are the Book called the Prognostick, two Books of Predictions, (which two latter are not* Hippocrates's, *as we shall shew hereafter,) and the Book of the Humours. The Books which relate to Physick, and which are the most rational, are the Book of the winds, of the Nature of Man, of the Epilepsie, of the* Nature of Children, *of times and seasons. The Books concerning the manner of treating distempers, are the Book of fractures, of the articulations, of ulcers, of wounds, and darts of wounds, of the head, of the Physicians repository, that called Mochlicus of the Emeroides* and *Fistula's*, of *diet, two of diseases, of Ptisan, of the laces or parts in man, two Books of Womens distempers, one of barren Women, one of Nourishment, and one of Waters. The Aphorisms and six Books of Epidemick diseases, treat of mixt matters. Those which follow concern the Art in general; the Book entituled the Oath, that called the Law, and that of the Ancient Physick.* As for his *Ambassadors Speech* and the *Speech at the Altar*, they serve only to prove the kindness of *Hippocrates* to his Country, but concern not Physick at all. *Galen* speaks of one *Artemidorus Capito*, and one *Dioscorides*, both of *Alexandria*, who collected and published the works of *Hippocrates* together.

He adds, that this Edition had the approbation of the Emperor *Adrian*, under whom they liv'd, and who had a great affection for Physick. However, *Galen* taxes them with

taking too much liberty, and changing several words of the Text, which they did not understand. We don't certainly know whether the Catalogue of the Books of *Hippocrates*, publish'd by these Authors, were greater than that which *Erotian* gives us, but 'tis probable it was, since *Galen*, who follow'd them very near, mentions several Books of *Hippocrates's*, or that past for his, whose names are not met with in *Erotian's* Catalogue.

These Books are, that of *Affections* and other of *internal Affections*, and two others of *Diseases* Besides those mentioned by *Erotian*. *Galen* speaks also of an *Addition* to the Book call'd *Mochlicus*, which is the Book we now have of the *nature of the Bones*. He saw likewise the Title of the Book of the *Glands*, which past for *Hippocrates's*, though *Galen* thought it spurious. He acknowledg'd likewise the Book, entituled, *The Seven Months Birth*, the following, which is, *of the Eighth Months Birth*, being but a part of the former. *Galen* seems also to speak of several Books of *Diet*, whereas *Erotian* quotes but one. And although that he believed not that the *Prenotions of Cos* were *Hippocrates's*, 'tis apparent that they pass'd commonly for such in his time, and that the seventh Book of *Epidemick diseases*, was likewise generally received, tho *Galen* lookt upon't as manifestly spurious.

Suidas, the latest *Greek* Author, speaks this of the books of *Hippocrates*, at the end of the passage before cited. The first, says he, of the books of *Hippocrates* contains the *Oath*, the second his *Predictions*, the third the *Aphorisms*, a work above human capacity. The fourth contains that admirable collection which goes by the name of *Hexecontabiblos*, that is to say, *consisting of sixty Books*, which contain all the rest that relates to Physick and Philosophy.

We

We have yet remaining as many as *Suidas* reckons, those whose Titles are found neither in *Erotian*, nor that I know of in *Galen*, are the following. The Book of the *Nature of a Woman*, of what *relates to Virgins*, of the *Seed*, of the *flesh*, of *Superfætation*, of the *time of Childrens breeding of teeth*, of the *Heart*, of the *Sight*, of the *Eye*, of *Anatomy*, of the *manner of drawing dead Children out of the womb*, of the *Physician*, of *decent habit*, and of *Precepts*.

We find at the end of the Collection of *Hippocrates*'s works certain pieces under the name of (*a*) *strange pieces*. These consist of *Letters*, supposed to have been sent or received by *Hippocrates*, or written upon his account, of an *Act of the Senate of the Athenians* in his favour; two discourses mentioned by *Erotian* by the name of the *Speech of the Embassy*, or *Deputation*, and of the *Speech before the Altar*, of which the first is attributed to *Thessalus*, the Son of *Hippocrates*, the second to *Hippocrates* himself; of his *Life* and *Genealogy* written by *Soranus*, of a little book of *Purgers*, and another of the *manner of giving Hellebore*.

(*a*) Τὰ ἐξω τικὰ.

We shall not trouble the Reader with all the Criticks have said concerning the distinction of the true Writings of *Hippocrates* from the counterfeit, or supposititious. We shall only take notice that several were already suspected in the time of *Galen*, and *Erotian* himself, amongst those which they give us the list of. Some of these Books have been ascribed to the *Sons of Hippocrates*; others to his *Son-in-Law*, or to his *Grandsons*, or to his *Disciples*, or to his *Predecessors*, as the book of *Articulations*, and of *Fractures*, which some have thought to have been writ by his Grandfather, who was of the same name, tho others have maintained that this first *Hippocrates* wrote nothing. They have likewise ascrib'd them to other Physicians, who lived either before, or at the same time with him,

and

and to the Philosophers, as *Democritus*, who is supposed to be Author of the book of the nature of man. *Galen*, with abundance of reason, imputes this *fathering of Books and Titles*, so frequent among the Antients, to the Covetousness of the first Copyers, and he tells us that the considerable summs, which the Kings *Attalus* and *Ptolomy*, who vied who should have the finest Library, gave to those that brought them the writings of great men, gave occasion to this falsifying of Names and Authors, and to the confusion we find in the disposition of antient works.

As we have said we shall not amuse ourselves with the judgment of the Criticks. Those that have a mind may consult *Mercurialis*, who has written particularly upon that subject.

It will be of use however to take notice that to those suppositions which we have spoken of must be attributed the contradictions found in some of the opinions of *Hippocrates*, some being directly opposite to others.

(*b*) *See the Chapter of the Signs of Diseases.*

In the second place we observe that (*b*) these books of *Hippocrates* which are of the best reasoning are the most suspected.

We must further take notice, that those *pieces* before call'd *Strange*, which are annexed to the works of *Hippocrates*, are most part of them, and perhaps all of them spurious, as we shall shew more particularly in the following Chapter.

As for the *Style* and *Language* of *Hippocrates*, which is the third thing to be examin'd, we must not wonder that *Capito* and *Dioscorides* did not always understand *Hippocrates*, tho they were native *Greeks*. *Erotian*, who liv'd under *Nero*, had composed a Glossary, that is, a *Dictionary of the Obscure and Obsolete words* us'd by him, or at least of those which had not been of a long time in use in the *Greek* tongue.

By

By this Gloſſary, which is yet extant, we are informed that ſeveral Authors had employ'd themſelves upon the ſame ſubject before him, amongſt which he names the following *Xenocritus*, a Grammarian, who he ſays was the firſt that wrote upon that ſubject: *Callimachus*, diſciple of *Herophilus*; *Bacchius*; *Philinus* an Empirick; *Apollonius Cittiæus*; *Apollonius Ophis*; *Dioſcorides Phocas*, or rather *Phacas*; *Glaucius* another Empirick; *Lyſimachus* of *Cos*; *Euphorion*; *Ariſtarchus* (this was in all probability the famous Grammarian) *Ariſtocles*; *Ariſtopeas*; *Antigonus* and *Dydymus*; both of *Alexandria*, the later alſo a Grammarian; *Epicles*; *Lycus Neapolitanus*; *Strato*; and *Mneſtheus*. To theſe we ought alſo to add *Galen*, whoſe Gloſſary is yet remaining.

We have (*c*) already obſerved that the *Style* of *Hippocrates* is very *conciſe*, which makes it frequently difficult to underſtand him. To this may be added, that 'tis otherwiſe very *grave*, and *Erotian* obſerves (*d*), *that the Phraſe of* Hippocrates *is the ſame with* Homer's.

His language ſeems to be properly *Ionique*; and *Ælian* pretends, as we have ſeen (*e*) before, that *Hippocrates* us'd this *Dialect*, in Favour of *Democritus*; whereas being himſelf of *Cos*, his Dialect ſhould have been the *Dorick*. But *Galen* obſerves (*f*), that the language of *Hippocrates* inclines ſomewhat towards the *Attick*; and he adds that ſome have ſaid that he writ in *old Attick*.

Be it how it will, it appears that there was a conſiderable change in the *Greek* Tongue, during the ſpace of four hundred years, which might have elapſed between *Hippocrates* and the firſt that wrote a Gloſs upon him, by the difficulty theſe Authors met with, altho they were *Greeks* as well as himſelf, to underſtand what he meant by ſuch and ſuch a word. We have already ſeen an example of this kind in the word (*g*) *Tetragonon*, which ſome took for

(*c*) *See the Chapter of the Anatomy of* Hippocrates *at the beginning.*

(*d*) Γέγονεν δὲ καὶ Ὁμηρικὸς ὁ τὴν Φράσιν.

(*e*) *See Book 2. the Chapter of* Democritus.

(*f*) In lib. Hippocrat. de fract. Comment. 1.

(*g*) *See the Chapter of the purging of the Brain.*

a *drug*, others for an *instrument*, proper to purge the Head. For other words of this nature, *Erotian* and *Galen* may be consulted

But it is further remarkable, that besides the obscurity which comes from the difficulty of the words in *Hippocrates*, there is another which comes from the faults crept into, and the different reading found in the Original Manuscripts of this Author, in which the works of *Hippocrates* shared the common fate of all the antient pieces that past through abundance of hands.

We shall bring only one instance of the Variation before spoken of, and we shall find one word which is not explain'd in any of the Glossaries, nor by any of the *Lexicographers*, or *Dictionary writers*. We read in the second book of his Epidemick Diseases, towards the end, the following words, πορνείη ἄχρωμος δυσεντερίης ἄχος. *Fabius Calvus*, a Physician of *Ravenna*, who first translated *Hippocrates* into *Latin*, from a *Greek* Manuscript of the *Vatican*, by the order of *Clement* the seventh, translates this passage as if he had read πόρνη, meretrix, *a Whore*, instead of πορνείη scortatio, *fornication*; and taking the following word for the name of a woman, he translates the whole passage thus, *Meretrix Achromos Dysenteriæ Medela*, as if there had been in *Hippocrates*'s time a Courtezan named *Achromos*, that cured the Dysentery.

Cornarius and *Foesius*, more Modern interpreters of *Hippocrates*, Translate the same passage thus, *Scortatio impudens vel turpis Dysenteriæ Medela*. (*h*) *Aetius* and (*i*) *Paulus Ægineta* affirm, that Coition sometimes cures old Diarrhæa's, and perhaps they allude to this passage. Supposing then we ought to read with *Cornarius* and *Foesius*, πορνείη and not πόρνη, as perhaps we ought, the difficulty will rest only

(*h*) Tetrabibl. Serm. 3. Cap. 8.
(*i*) Lib. 1. c. 35.

ly upon the word (k) ἄκρωμος which, as we said before, is not be found in the Dictionaries.

(k) *We might, if it were worth the while, derive it from* ἄχρι usq; *and* ὦμος humerus, *or if we write it with a* χ, *from* ἄκρος, summus elatus, sublimis; *as if* Hippocrates *meant* Scortationem, quâ & ipsi humeri sublimes fiunt, id est, quæ ad extremum usque ut cum Satyrico loquamur, anhelatur; & κλινοπάλης proprium sit verbum ἄχρωμος, vel sine aspiratione ἄκρωμος. Ἀπ' ὄκρων τῶν ὤμων πλαιτω, summis humeris luctet, ait idem Hippocrates, de aliâ luctâ loquens. Lib. de intern. affect. Edit. Foes p. 549. dum de lienis morbo. *not with a*

Those that take what *Hippocrates* here says for his advice, do him wrong, 'tis a simple note of fact which happen'd to some person in that case.

CHAP. XXVIII.

Of the Letters of Hippocrates, *and other pieces annext to his works, wherein are divers circumstances touching his Life and death, and the chief occasions he had to shew himself in the exercise of his profession.*

AFter having spoken of the Writings of *Hippocrates* in general, we ought to examin those pieces which are tackt to them, and which, as we have said, appear under the title of Aliens. We have already seen wherein they have consisted, and shall begin with the two discourses mention'd by *Erotian*, as being the most Ancient. That which *Hippocrates* spoke at the Altar of *Minerva*, is addres'd to the Communities and Cities of *Thessaly*, to whom

whom he complains, that the *Athenians* had a design to reduce the Isle of *Cos* to their subjection, and prays their succour in that pressing danger. His discourse is very short. That of *Thessalus* on the other side is very long. It is address'd to the *Athenians*, and puts them in mind of the services they had receiv'd from the Predecessors of *Hippocrates* for a long time, and likewise from *Hippocrates* himself, and from his Family. The obligation which the *Athenians* are suppos'd to have had to these later, were first, that the Father refus'd to go to the *Illyrians* and *Pæons*, who had desired him and offer'd him great summs to come and free them from the *Plague*, which Ravaged their Countries; and having foreseen by the Course of Winds, that this disease would reach *Greece*, he sent his Sons, his Son-in-law, and his Scholars thro all the Provinces, to give them necessary instructions to prevent taking the infection and went himself into *Thessaly*, and a little time after to *Athens*, where he did them great service, which the *Athenians* so far acknowledged, that they presented *Hippocrates* with a *Crown of Gold*, and initiated him and his Son, who speaks in the Mysteries of *Ceres* and *Proserpine*.

He remonstrates to the *Athenians*, that they were further obliged to *Hippocrates*, and to *Thessalus* himself, in that this latter by the command of his Father, followed the Fleet of *Alcibiades* into *Sicily*, in quality of Physician, making all necessary preparations for the Voyage at his own charges, and refusing the Salary that was offered him.

These are the Principal Articles by which *Thessalus* endeavours to make the *Athenians* sensible how much they were oblig'd to his Family. We shall examin only that of the *Plague*, which *Hippocrates* foresaw coming upon *Greece*, in which there is this difficulty.

First,

First, the time is not fix'd, and we find nothing in other Authors, concerning any Plague coming from the side of *Illyria*.

Aetius indeed takes notice that *Hippocrates* being at *Athens* at the time of a Plague, advised them to *light great Fires in the Streets to purifie the Air, and make it more dry*. *Galen* also reports the same of *Hippocrates* upon the like occasions, saying, that he ordered *great Fires to be made in divers parts of every City in* Greece, *in which they were to cast Flowers, Herbs and Drugs of sweet scent*. But herein there is this Essential difference, that he brings the Plague which he speaks of from *Ethiopia*, indicating thereby the great Plague so well described by *Thucidides*, which he says precisely came from the same part. But *Ethiopia* is directly opposite to *Illyria*, one being on the South of *Greece*, and the other on the North.

It may perhaps be alledged, that there might be a mistake in the place from whence the Plague came, the thing yet being the same in fact. But if we will have this Harangue of *Thessalus* to speak of the great Plague of *Athens*, two great difficulties will arise upon it. The first is, that the Author last cited, who deserves to be credited, takes notice that the Plague was so furious, especially at *Athens*, that there was no great reason to brag of the Assistance of Physick. On the contrary, he assures us, *that the Physicians themselves were puzzled, and they died indifferently with a Physician or without, that the Physicians themselves died faster than others, as conversing more with the Sick*. In this case I do not see what honour *Hippocrates* should gain.

The second difficulty is that, if *Hippocrates* were at *Athens* at that time he must be born long before the Eightieth *Olympiad*, which is the time of his Birth according to *Soranus*, by which account he must be but thirty year old, in the second year of the *Peloponessian* War,

and

and of the Eighty seventh *Olympiad* the time of that Plague, and consequently he could not have Sons old enough to practice Physicks, and a Daughter married to a Physician his Scholar.

To come nearer to the matter, we must follow the account of *Eusebius*, who says that *Hippocrates* flourished in the eighty sixth *Olympiad*; or of *Aulus Gellius*, who ranks him with *Sophocles*, *Euripides*, and *Democritus*; who, according to him, were a little older than *Socrates*. All Authors agree, that *Socrates* was born about the end of the seventy seventh *Olympiad*. *Democritus* was but a year older, but *Euripides* was born the seventy fifth *Olympiad*, and *Sophocles* the seventy third *Olympiad*. We ought therefore to make *Hippocrates* at least as old as the Tragick Poet, that what is said of him concerning the Plague of *Athens* may be true; for by this account he would be fifty years old, and consequently it was not impossible for him to have Sons that practised Physick. But it is more likely, that what *Aetius* and *Galen*, or the Author of the book concerning the *Theriaca*, which is amongst his Works, deliver, is false; and that they impute to *Hippocrates*, what (*a*) *Plutarch*, with more appearance of truth, ascribes to *Acron*, who lived long before *Hippocrates* If there were any other Plague which came from the side of *Illyria*, we know nothing of it.

(*a*) *See above Book 2. p. 225.*

However it were, the *Decree of the Senate of Athens*, another piece of the same nature of the former, but more recent, speaks of a Plague which came into *Greece*, out of the Barbarous Countries, wherein *Hippocrates* and his Scholars did very great service; and it is added therein, that the King of *Persia* sending for him into his Dominions, which were infected with the same disease, and promising to load him with Honours and Riches; he despised his offers, and refused to go, looking upon him as a Bar-

Barbarian and an enemy to *Greece*, whereupon the *Athenians* in recompence of the useful advice he had given them, and of his Affection for *Greece* in general, honoured him with an initiation in the grand Mysteries as they had done *Hercules* before, gave him a Crown weighing a thousand peices of gold, the freedome of *Athens*, and the right of being maintained all his life at the publick expence in the *Prytaneum*, granting further to all the youth of the Isle of *Cos* the liberty of coming to *Athens*, and being brought up and instructed with the youth of that City.

This was the purport of the *decree of the Senate of Athens*. What relates to the measures taken to invite *Hippocrates* into *Persia*, is supposed by the testimony of divers letters, which are pretended to be written upon that subject by the Ministers of *Artaxerxes* King of *Persia*, to inform him of the great reputation of *Hippocrates*, and to advise him to send for him, and by *Artaxerxes* himself, in pursuance of this counsel, or by *Hippocrates*, who answers haughtily to all the promises that are made him, *that he has in his own Country whereupon to live, that he was not allowed to posses the riches and grandeur of the* Persians, *nor to cure Barbarians that were enemies to* Greece. There are also other letters expressing *Artaxerxes* his resentments of *Hippocrates*'s conduct, and terrible menaces to the Inhabitants of the Isle of *Cos*, in case they refused to send *Hippocrates* to him to be chastized; and the answer of those generous Islanders, who were not at all frighted at them, protested they would not deliver up their Citizen whatever might happen.

What makes the credit of these letters still more to be suspected is, that *Thessalus* when in his speech he upbraids the *Athenians* with the obligations the *Greeks* had to his father, would undoubtedly not have failed to have turn'd these letters to his honour, if there had been

any truth in them. But allowing some shew of truth to those pieces which we have here examin'd, we must not pass the same judgment upon the other letters, supposed to be written or received by *Hippocrates* or others upon his account. They are certainly the work of some half-learned *Greek*, composed out of wantonness, or out of design to get money. Some of these, to whom *Hippocrates* writ were *Philopæmen*, *Dionysius* of *Halicarnassus*, *Cratevas*, *Damagetas*, King *Demetrius*, and King *Perdiccas*, without reckoning *Democritus* and *Thessalus* the son of *Hippocrates*. As for *Philopæmen*, 'twould be hard to think that he meant the famous General of *Achaia*, because he was not born till about a hundred years after the death of *Hippocrates*. Much less can we think that the *Dionysius* he has spoken of, was the famous Historian of *Halicarnassus*, who liv'd under *Augustus*. But to what King *Demetrius* could *Hippocrates* write, since in his time there was none such in the world. The first of the name being *Demetrius Poliorcetes* the son of *Antigonus*, one of the successors of *Alexander*, whom *Hippocrates* could no more have seen, than the former. The same may be said of *Cratevas*, who liv'd at the soonest but in the age of *Mithridates*, and *Pompey*, as we shall see hereafter. The Author of these letters having heard of a famous *Botanist* of that name, or having seen his works, thought he might very well make *Hippocrates* write to him without informing himself whether he or *Demetrius*, or the rest aforegoing, lived in his time or no. We find another ridiculous Anachronism at the head of *Marcellus Empiricus* his book, supposed to be directed to *Mæcenas* by the same *Hippocrates*. But though we had not these convincing proofs of the spuriousness of these letters, we need only read them to be satisfied they were not *Hippocrates*'s. And I think a learned modern Physician too modest when he

he says, (*b*) *that they scarce deserve to pass for the productions of the* (*e*)*divine old man.* We may very boldly pronounce them scandalously unworthy. For example, what could be more impertinent than the order that *Hippocrates* gives to *Cratevas, to gather him all the herbs he could find,* without specifying any one, *to send them to him, because he is sent for to take care of Democritus.* Add to this the Sentence which he subjoyns, *that it were to be wished that* Cratevas *could as easily pluck up the bitter roots of covetousness of money or avarice, so that they should never shoot up again, as he could pluck up the roots of the herbs he desired of him.* Had *Hippocrates* been as great a babbler in his medical writings as he is in these letters, we should have had no occasion to complain of his brevity. The letter directed to *Dionysius* is yet more merry than t'other. He desires him to *come to his house while he should be with Democritus.* (For all the letters run upon this voyage, of which it seems he was to inform the whole world before hand) *and to have an eye over the conduct of his wife,* * *she has been very well brought up by her father,* says he, *but the Sex is frail, and had need be kept within their duties, in which a friend may succeed better than relations,* &c. We'll content our selves with these two samples, by which the reader may judg, how they agree with the gravity of *Hippocrates.*

(*b*) *Vix divino sine dignas Epistolas.* Rhodius in Scribon. larg.

(*c*) This Title was commonly given to *Hippocrates,* as we shall see below.

* *That she play no pranks in his absence.*

As to the letters which *Democritus* and *Hippocrates* wrote one to another, there are two of the former; in one he speaks of the voyage that *Hippocrates* made to see him, and to give him *Hellebore,* having been call'd to that purpose by *Democritus* his fellow Citizens, who took him for a mad man, because he liv'd in a solitary place and laughed, and did not mind those that came to see him. *You found me,* says Democritus, *writing of the order of the World, of the disposition of the Poles, and the course of the stars, and you judg'd thereby, that*

those that sent for you were fools, and not I. Thereupon *Democritus* delivers in two words his opinion in Philosophy, concerning the *Images* or *Species* diffused thro' the air, of which his books as he says makes mention. He tells *Hippocrates* afterwards, that a Physician ought not to judg of his Patient by the aspect only, for in that case he (*Democritus*) should have run the risque of passing for a mad man in his judgment. He concludes with telling *Hippocrates* that he had sent him back the book which this Physician had written concerning madness, which book is immediately annexed after this letter. It consists but of one page, which is nothing but a repetition of some lines of *Hippocrates*'s book of the *falling sickness*, which is likewise cited in this.

The second letter, or the second book of *Democritus* address'd to *Hippocrates*, is intituled *of the nature* of man, which is the title of a book written by *Hippocrates*, which has been ascrib'd to *Democritus*, as we have already observed. This book or letter is very near twice as long as the former. It contains an enumeration of the principal parts of the body, and the offices they perform. There is nothing in it that deserves our observation, except what he says of the *Spleen*, that it sleeps, and is good for nothing, which opinion we shall see confirm'd (*d*) hereafter.

(*d*) *See the Chapter of* Aristotle *and that of* Erasistratus.

There is but one letter of *Hippocrates* to *Democritus* now extant, which is much shorter than the two abovementioned. In the beginning of it he tells him, that if the Physicians at any time succeeded in this art, the people ascribed it to the Gods, but if they miscarried, they used to lay the blame upon them. *I have*, says Hippocrates, *got more scandal than honour by my practice, and tho' I am advanced in years, yet I have not attained to perfection in this art, and even Æsculapius himself, the inventer of it, never carried it so far.* After this he takes occasion

casion briefly to mention his journey to *Democritus*, testifies for him that he is far from being mad, and desires him to write to him often, and to send him the books he had composed.

The letters of *Hippocrates* to *Damagetus* give a more particular account of his conversation with *Democritus*, when he went to cure him, one of them is very long, in it he gives *Damagetus* an account of his voyage, and all that happen'd to him till his return. We have already seen in the preceeding book the occasion of this journey, and the success of it. I shall say no more of it for fear of being thought too prolix; only give me leave to remark that these letters have nothing of the stile of *Hippocrates*. It may be easily imagined that the pretended madness of *Democritus*, and the journey with *Hippocrates* undertook with a design to cure him, afforded matter enough to make a sort of a Romance. To conclude, I don't know who this *Damagetus* was.

The letter to King *Perdiccas* is of the same stamp with the rest, that is to say, equally spurious. We there find, as well as in that which is address'd to King *Demetrius*, some Anatomical observations, and some maxims relating to Physick, which however don't deserve to be taken notice of, except a few that are drawn out of the writings of *Hippocrates*.

The small book of *Purgatives* contains some necessary precautions to be observed in the taking of them. It seems more probable that it is a collection of precepts given by *Hippocrates* upon this subject, than a genuine work of that ancient Physician.

The life of *Hippocrates* written by *Soranus*, contains besides what has been said in the beginning of this book, an account of his country, his extraction, the time of his birth, his studies, and his masters: in short, an abridg-

ment of the most remarkable things that happen'd to him in the course of his profession, till his death. *Hippocrates*, says *Soranus*, having lost his father and mother, quitted his own countrey, and fixed in *Thessaly*.

(e) *We shall hereafter speak of this Physician.*

(e) *Andreas* in his book of the *Original of Physick*, maliciously reports, that the reason of it was, because he had set the Library at *Cnidus* on fire. Others write, that the occasion of this journey was to learn the practice of other places, and to furnish himself with an opportunity of understanding his profession better, by the different cases that daily came before him. But *Soranus* of *Cos* pretends that *Hippocrates* was influenc'd by a dream to make his abode in *Thessaly*.

He made himself, continu'd this Author, to be admir'd by all *Greece* through which he travell'd and practis'd Physick. One day amongst the rest being call'd, conjointly with *Euriphon* another Physician, but older than himself, to a consultation about *Perdiccas* son to *Alexander* King of *Macedonia*, whom they gave out to be sick of a hectick feaver, he soon found out that this Prince's mind was more indispos'd than his body, and as he carefully watched all his actions, observing that he chang'd colour at the sight of *Phila*, Mistress to the King his father, he judged that he was in love with her, and found the means to cure him, by letting this fair one know the dangerous effects of her beauty. He was also desired by the people of *Abdera* to come and cure *Democritus* of his madness, and to free their City from the plague. After this *Soranus* informs us, how he refused to come to the *Illyrians*, and even to the Court of *Artaxerxes*, where this latter sickness raged; how he hindred the war which the *Athenians* were going to make upon the Inhabitants of *Cos*, by calling the *Thessalians* to their relief, and what honours he received from the *Athenians* themselves,

ſelves, the *Theſſalians*, and all the Country of *Greece*. He likewiſe teſtifies that *Hippocrates* inſtructed his diſciples in his art, without concealing any thing from them, and that he obliged them to take a certain (*f*) Oath.

(*f*) *We ſhall ſpeak of this Oath in the following Chapter.*

Hippocrates, as we ſaid in *Soranus*, died at *Lariſſa*, a City of *Theſſaly*, at the ſame time with *Democritus*, being fourſcore and ten years old, or fourſcore and five, or a hundred and four, or according to others, a hundred and nine. He was buried between *Gyrton* and *Lariſſa*, and his ſepulchre is ſhown to this very day, where a ſwarm of bees has fixed for a long time, the honey whereof Nurſes come to fetch to cure their children of the Thruſh. He is drawn in ſeveral pictures, having his head covered with a bonnet, like that of *Ulyſſes*, which is a mark of nobility, or elſe with his cloak, for which ſome aſſign this reaſon, that it was to hide his bald head, others that his head was tender, or elſe to ſhow that this part, which is the ſeat of the ſoul, ought to be well guarded, or to ſhow that *Hippocrates* loved travelling (for it was only upon this occaſion and in that of war, or in caſe of ſickneſs, that the ancients had their heads covered) or to ſignifie the obſcurity of his writing, or to inſtruct us that even in time of health, we ought to avoid whatever may hurt us. In ſhort, others believe that the reaſon why he threw his cloak about his head, was that it might not hinder him in his buſineſs. There are great diſputes about his genuine works, for Authors differ about them, and indeed it is a hard matter to ſay any thing certain of them upon ſeveral accounts. Firſt there is a great deal of difficulty in the *words* he uſes. Secondly in his *Phraſe* or ſenſe, for that is a thing that changes, and we write after another manner when we are young, from what we do in our old age. *Soranus* concludes with ſaying that *Hippocrates* did not

love money, that his behaviour was grave and courteous, that he had a particular affection for the *Greeks*, of which he gave evident proofs in freeing whole Cities from the plague, for which services he had all the respect imaginable shown him. He adds, that *Hippocrates* left two Sons, *Thessalus* and *Draco*, who were likewise very famous in the same profession, and a great number of disciples.

CHAP XXIX.

Some other particulars about the travels of Hippocrates, *his personal qualities, the commendations bestow'd upon him, and what has been said against him.*

WE have already seen that *Hippocrates* quitted the place of his nativity, to reside in *Thessaly*. The Author of his life affirms, that he visited most parts of *Greece*, and followed his profession where e're he came. It appears by his writings that his chief abode was in *Thessaly* and in *Thrace*, and we find that almost all the observations he has left us in his Books of *Epidemical distempers*, were made in these two Provinces, the principal Cities whereof he names, as *Larissa, Cranon, Aenus, Oeniades Pheræ, Elis, Perinthus, Thasus, Abdera, Olynthus.* (a) *Galen* remarks likewise that he had been often at *Smyrna*, but tells us it was a different City from that in *Asia minor*, that carries the same name, (b) *Mercurialis* was of the opinion that he travelled into *Scythia, Lybia*, and *Delos*, (by which *Hippocrates* means, according to *Erotian*, the three parts of the world known in his time, the first being taken for *Europe*,

(a) In Libr. Hippocr. de articul. Comment.

(b) Variæ Lectiones Lib. 2. Cap. 18.

Europe, the second for *Afric*, and the third for *Asia*) because he speaks of these Countries in two places of his works; but this conclusion is not justly drawn.

Hippocrates had occasion without doubt to see several Cities whereof he makes mention, being sent for thither to visit the sick, as we have observed already of the people of *Abdera*, who desired him to come and cure *Democritus* their Citizen.

These Cities for the most part were but very small, properly speaking they were but so many Towns, so that one of them was not sufficient to maintain a Physician. (c) *Galen* seems to insinuate this when speaking of a certain case in Chirurgery which *Hippocrates* had not described or never seen, but which he tells us himself had seen five times, once in *Asia*, and four times in *Rome*, he acknowledgeth that perhaps he might never have met with such opportunities if he had not lived in great Cities, such as *Rome, one quarter of which alone contains more inhabitants than the greatest of those cities, which* Hippocrates *had ever seen.*

(c) In libr. de articul. Comment.

In all probability *Hippocrates* alludes to this necessity that the Physicians of his time lay under to travel up and down, either for maintainance, or to find occasions to exercise their art, when he tells us in the little Book, intituled *Law*, of which we have already made mention, *that a* (d) *Physitian who will acquire all the qualities that he reckons, or be in such a condition as he describes, must go from City to City and support the reputation of his profession by his works as well as his words.*

(d) Ἀνὰ τὰς πόλεας φοιτῶν.

To come now to the *Elogiums* which antiquity bestow'd upon him in a superlative manner, he has not only passed by almost universal consent for the Prince of Physicians, but his opinions were respected as Oracles, and we have already observed what a particular esteem they paid to his writings. He has shared

ſhared with *Plato* the title of *Divine*, nay, he has this advantage over that Philoſopher that he was call'd *the divine old man*, by way of excellence, and without naming his name, whereas they uſed to ſay *the Divine Plato*.

But leſt it ſhould be thought that Phyſicians were the only perſons that had him in ſuch veneration, *Seneca* calls him *the greateſt of Phyſicians*, and the *Author of Phyſick*. *Pliny* likewiſe terms him the *Father of all phyſick*, and what makes more for the honour of *Hippocrates*, his authority alone ſuffices, in the (*e*) *Law*, to decide ſeveral difficult, and important queſtions. *Macrobius* goes farther than the reſt, where he ſays *that Hippocrates could neither deceive another, nor be deceived himſelf.* But we muſt here remark, that this celebrated Phyſitian was far from having any ſuch good opinion of himſelf; he makes no ſcruple to own his faults. He openly ſaid that (*f*) *a man ought to underſtand Phyſick ſo well, as to make as few miſtakes as poſſible; concluding, that in this profeſſion, he is moſt to be be commended, who commits the feweſt errours*; which ſuppoſes that no man is exempt from them. *Celſus* and *Plutarch* obſerve that *Hippocrates* has ſomewhere own'd, that he was once miſtaken in probing a wound in the head thro' the ſutures of the ſcull, which had made him believe that the bone was broke. And (*g*) *Quintilian* commends him upon the ſcore of this very ſame ingenuity. Neither do we find that he was afraid to cite examples of ſuch patients as dyed under his hand: Of two and forty ſick men, whoſe diſtempers he deſcribes in the firſt and third Book of *Epidem. Diſeaſes*, only ſeventeen eſcaped, all the reſt dyed. For this reaſon we may believe him when he tells us (in the ſecond book of the abovemention'd Treatiſe) as he takes occaſion to ſpeak of a certain ſort of *Quinſie* that was accompany'd with ill ſymptoms, that all the perſons he ever ſaw ſick of it, recovered again.

(*e*) *As we have already ſhown.*

(*f*) *See the general Maxims of* Hippocrates.

(*g*) Nam & Hippocrates clarus arte medicinæ videtur honeſtiſſime feciſſe, qui quoſdam errores ſuos, ne poſteri errarent, confeſſus eſt.

If

If they had dyed, continues he, *I should have certainly told it.*

We may discover by this the character of an honest man, and indeed it is visible in all the maxims which we have already cited, as likewise in those comprehended in the Oath, (*h*) which he demanded of Disciples, the substance whereof is as follows, *that a Physician is obliged to honour the person who teaches him this art as his own natural father, to let him participate of all that lyes in his power in relation to the necessaries of life, to respect his children, or his posterity like his own brothers, and to teach them Physick in his turn if they have a design that way, without asking any gratuity, to communicate to them all that he knows in the same faculty, as well as to his own children, and to all such as will bind themselves by this Oath, but not to others; to order his patients such a* (*l*) *regimen as he shall judg most convenient for them, and to the utmost of his power hinder them from any thing that may hurt them, never to give poyson to any one, or advise others to do it; not to give women remedies to procure abortions, but to follow his profession like an honest man; not to cut any one for the Stone in the bladder, but leave the operation to those that make it their profession; that whatever house he comes into, he shall only do it with a design to cure the sick, and behave himself so that they shall not have any matter of suspicion against him, or be able to accuse him of doing the least injury to any one whatever, particularly of having abused any wife or woman, or young man, whether free or slave: in short, that he will take care to keep secret, and to conceal whatever he sees or hears while he is concern'd, or otherwise when he shall judg that it is a thing which ought to be published.* The conclusion is, *that he wishes all manner of prosperity to him in this practice, if he keeps his Oath religiously, and quite the contrary if he is perjur'd.*

(*h*) *See in the following Book the Chapter of the Disciples of* Hippocrates.

(*l*) *This comprehends all that a Physician is to do for his patient. See the Chapter of* Diet.

jur'd. The person that takes this Oath swears by (*k*) *Apollo the Physician* by *Æsculapius*, by *Hygia*, by *Panacæa*, and by all the other Gods and Goddesses.

(*k*) *See for this* Lib. 1.

Hippocrates has been reproached with violating this oath himself, as to that which relates *to the procuring of abortions.* We have spoken of this case already, but the book from whence this story is borrowed is said to have been written by *Polybus*. I don't know how to excuse this fact any other way.

This is not the only accusation that has been urg'd against *Hippocrates.* Some have charged him, with setting the *Library at Cnidus* on fire. It has been likewise pretended, to decry his reputation, that he (*l*) prescribed no remedies but such as he copied out of *Esculapius*'s Temple in the Isle of *Cos*, making them pass for his own; which he was the easier able to do, since the Temple was burnt down soon after he had committed this piece of Plagiarism.

(*l*) Plin. *Lib.* 29. *Cap.* 1. *See Book* 1. *above.*

'Tis true indeed that *Hippocrates* orders those that are troubled with a Peripneumony, to take (*m*) *Pine Apples* and *Honey*, which is the very same remedy that *Esculapius* prescribes in this case, as we have seen already. 'Tis likewise certain that *Hippocrates* advised *ptysical* people to eat *fat* and *salted* meats, as *Esculapius* counsels them to eat *Bacon.* But after all, if *Hippocrates* was lineally descended from this God, he might easily enough come to the knowledg of these remedies, either by tradition from his Ancestors the *Asclepiadæ*, who were all Physicians, without being obliged to copy them in the Temples of *Æsculapius.*

(*m*) *See the Chapter of the Cure of Diseases in the third Book.*

Among the things that have been said against *Hippocrates*, we don't comprehend what the Physicians of following ages have urged to confute his opinions, or to destroy the credit of his method. All which we shall examine, as occasion presents it self.

CHAP.

CHAP. XXX.

Of Phæon, Euryphon, Philistion, Arist. ton, Pythocles, Philetas, Acumenus, Ægimius, *Physicians contemporary with* Hippocrates.

'Tis not to be question'd but that there were several Physicians in the time of *Hippocrates*. The number of Physicians, or at least of those that bore that name, was always great. *Hippocrates* has observ'd it himself, where he says *that there were several Physicians by name, but few that were so in reality*, But we scarce know any of either sort that lived at the same time with *Hippocrates*, his reputation having wholly effaced theirs.

Galen mentions four Physicians, who he says lived partly before *Hippocrates*, and partly at the same time. Their names are *Phaon* or *Phæon*, *Euryphon*, *Philistion*, and *Ariston*. I don't know who the first was. As for *Euriphon* of *Cnidus*, he must needs be older than *Hippocrates*, since he passes for the Author of the *Cnidian* Sentences, that are cited by *Hippocrates*. However *Soranus* makes both of them meet at a consultation in *Perdiccas*'s Pallace, as we have already shown.

As for *Philistion* he might very well pass for the contemporary of *Hippocrates*, since he was the master of *Eudoxus*, the *Cnidian*, who flourished in the CIII. *Olympiad*, of whom we shall speak hereafter. This Physician, I mean *Philistion*, was of *Locri*, or as some say, born in *Sicily*. I know nothing of his opinions, but that he believed with *Hippocrates*, (*a*) that there was a passage for part of what we drink thro' the lungs. Neither do I know who was the *brother of Philistion*, whom, (*b*) *Cælius Aurelianus* cites

(*a*) Aut Gellius lib. 17. Cap. 11.

(*b*) Tardar. pass. lib. 2. Cap. 1.

cites, without naming him otherwise. *Philistion* has likewise written a treatise of *Cookery*, as *Athenæus* has observed, and as we shall have occasion to show in the Chapter of *Diocles* in the following Book. *Ariston* has passed for the Author of *Hippocrates*'s Book *of Diet*. *Diogenes Laertius* speaks of six men that have bore this name, without reckoning the father of *Plato*, but says nothing that one of them was a Physician.

In the seventh Book of Epidemical Diseases there is mention just made of one *Pythocles*, of whom it is reported that he gave his Patients water, or milk mingled with a great deal of water.

To these we may joyn the (*c*) Physician *Acumenus*, a friend of *Socrates*, of whom *Plato* and *Xenophon* talk very advantageously. All that these Authors report of his opinions, is that he looked upon a walk in the open air to be much better (*d*) than in *Portico's* and other covered places.

There remains an ancient Physician named *Ægimius* of *Velia*, or *Elis*; who according to *Galen*, was the first that writ about the *Pulse*, altho' the title of his Book was about (*e*) Palpitation, because at that time *Pulse* and *Palpitation* signified the same thing, as we may gather from some passages in *Hippocrates*, where the latter of these words signifies exactly the same with the former. If this *Ægimius* was not cotemporary with the abovementioned, he lived at farthest in the time of *Diocles* or *Praxagoras*, of whom we shall speak in the following Book.

(*c*) *See the Phædrus of* Plato *and* Xenophon *of the sayings and deeds of* Socrates.

(*d*) ἐν τοῖς δεόμοις, *We have translated these words after the sense of* Mercurialis, *which seems to be just.*

(*e*) Περὶ παλμῶν *instead of* περὶ σφυγμῶν Cal. de differ. Puls. lib. 4.

THe

THE HISTORY OF Physick.

PART I.

BOOK IV.

Of what happen'd relating to this Art from the death of Hippocrates *to* Chrysippus *exclusively.*

CHAP. I.

Thessalus *and* Draco, *the Sons of* Hippocrates, Polybus *his Son in law; some others of his descendants, and some persons of the same name with* Hippocrates.

Hippocrates left two sons, *Thessalus* and *Draco*, who followed the profession of their Father, and a daughter that was married to one *Polybus*, who was likewise a Physician. His two sons had each of them one, to whom they gave

gave the name of their father, and this name was in such esteem in the family, that there were no less then (*a*) seven one after another who bore it, who were all Physicians.

(*a*) Suidas. *See the Chapter of* Praxagoras *below.*

Hippocrates's eldest son was of greatest reputation. He spent the greatest part of his life (*b*) in the Court of *Archelaus*, King of *Macedonia*. To him, as likewise to his brother and even to their children were attributed some of the Books found in the Collection of *Hippocrates*, even before the time of *Galen* who calls *Thessalus* an *Admirable man.*

(*b*) Galen in lib. Hippocr. de nat. hum. Comm. 1.

(*c*) Galen ibid. (*c*) *Polybus* also rose to great reputation, and continued to teach the scholars of his father-in-law. There are yet some books remaining under his name, one of which treats of the *means of preserving health*, others of *diseases*, and one of *the nature of the seed*, which agrees almost in every thing with *Hippocrates*. 'Tis very probable that these books likewise are suppositious. Those which were found amongst the works of *Hippocrates*, and which were anciently ascribed to *Polybus*, do him more honour, being, as we have observed before, of all the books father'd upon *Hippocrates*, those wherein the reasoning is most exact and most coherent. From one of these books, entituled of the *nature of the Fœtus*, is drawn the greatest part of what we have before laid down *concerning the manner of conception*, or *of the formation of the Fœtus in the Womb.* We find likewise in the *fourth book of Diseases*, which has been laid with almost universal consent to the same *Polybus*, a very Ingenious System of *the causes* of Diseases, drawn from the *four humours*, established by the Author, which are (*d*) the *Pituita*, the *Blood*, the *Bile*, and the *Water*.

(*d*) *See upon this Book* 3.

Galen testifies for *Polybus*, that he never deserted the opinions of *Hippocrates*, nor made any alteration of him any more than *Thessalus*; but this seems not probable especially of the former,

former if the book we have cited be truly *Polybus's*, we see already in it some difference in the System, and we find further that the opinion concerning *the passage of part of the drink into the Trachæa Arteria*, which is, as we have observed, maintained in more than one place of *Hippocrates's* works, is vigorously opposed.

We must not confound the sons of our *Hippocrates* with those of whom (*e*) *Aristophanes*, *Galen* and *Athenæus* speak so brutish and lewd, that they gave occasion to the people of *Athens* to call all persons of that infamous Character the sons of *Hippocrates*. These were the sons of one *Hippocrates* an *Athenian*, who was himself esteemed a man of no worth.

There is yet another *Hippocrates* among the *Greek* Authors who wrote of *Veterinary*, or the Physick of Beasts, which are collected into one Volume, or rather the Collectors have made bold with the name of the great *Hippocrates*, and have father'd works upon him in which he had no concern.

(*e*) Aristoph. in Nubibus; *Galen* quod animi mores sequantur temper. cor p. *Cap.* 4. Athenæus l. 3.

CHAP. II.

Prodicus Dexippus *and* Appollonius *disciples of* Hippocrates. Ctesias *his Kinsman.*

Hippocrates was not contented to teach Physick only to those of his own family. As he practised Physick (*a*) out of a principle of humanity, and not purely for profit or glory, he imparted his knowledg to strangers, being the first of the *Asclepiades* that did it, so that Physick, which was before confin'd within the

(*a*) *Galen affirms this, and it may be gathered out of the Maxims of* Hippocrates *that have been cited.*

limits of one Family, was afterwards communicated to all the world, and might be learn'd by any that would apply themselves to it. We have seen already the Oath he exacted of his Scholars.

One of the most considerable of these was one *Prodicus* of *Selymbra*, (*b*) who is said to have invented the *use of unguents* in Physick, to have first anointed the body with those compositions, for preservation of health and for the cure of distempers.

(*b*) Plin. l. 29. c. 1.

This Medicine became so common among the Antients that they proceeded even to the abuse of it, especially after they had introduc'd *Liquid perfumes* or *sweet-scented Oyls*, of which *Virgil* makes this complaint.

(*c*) *Et Casia liquidi corrumpitur usus Olivi.*

(*c*) Casia *was a sort of Spice infused in Oyl of Olives to perfume it*

These being used as well for pleasure as necessity, and lewd women and effeminate men making the greatest consumption of them, this abuse grew so scandalous that sober persons were afraid to use them, lest they should be taken to use them to the same purpose that they did.

For this reason 'twas that the Philosopher *Aristippus* who found these sweet Oyls serviceable to him, made such imprecations against those Debauchees that brought a scandal upon the use of perfumes.

But *Pliny* seems to confound this disciple of *Hippocrates* with his master. The Unguentarie medicine being a branch of the *Gymnastick*, it is without doubt the invention of (*d*) *Herodicus*, and not of *Prodicus*. The little difference there is between these two names, and especially between the H and the Π which are the two first letters occasion'd of being put often one for the other, and in the Manuscript copies of *Hippocrates* the former is sometime called *Prodicus* sometimes *Herodicus* (*e*). *Galen* tol-

(*d*) *See Book the 2*

(*e*) Comment. lib. 6. Epidem

following the first reading, mentions two Physicians named *Prodicus*, of which one was of *Lentini*, the other of *Selymbra*, but he does not determine, of which he speaks in the place he comments upon, referring the reader to another place, where he says he has explain'd himself. The first seems very probable to have been *Hippocrates*'s master, the other his scholar. As for their names, *Plato* and *Plutarch* always call'd the first *Herodicus*; for the better distinction, we may continue that name to him, and call the latter *Prodicus*.

We have seen what *Herodicus* could do, *Prodicus* composed several works which are cited by *Galen*, but he seems to set no great value upon them. He accuses him for not following the method of his master, nor of the rest of the ancient Physicians; but of amusing himself to quibble upon words or names, which is never the sign of a man of ability in any profession whatsoever. *Galen* gives an instance of this false niceness of *Prodicus* upon the word Phlegm, which is a *Greek* word, and which the *Latins* have render'd by that of *Pituita*. All the ancient Physicians understood by it a cold thick humour, but *Prodicus* only would have the Phlegm to be hot; grounding upon the Etymologie of the word Phlegm, which is derived from another *Greek* word, which signifies (*f*) to burn, giving the name of (*g*) snot to the first sorts of humour, which as we have said before, was otherwise call'd *Pituita*.

(*f*) Φλέγειν Gal. de Hippoc. & Platon. decret. lib. 8. cap. 6, & de natural. facul. lib. 2. cap. 9.

(*g*) Βλέννα

Dexippus or *Dixippus*, another disciple of *Hippocrates* was a Coan as well as himself. *Suidas* tells us that he wrote a book of Physick in general, and two other of Prognosticks. The same Author adds that *Dexippus* being sent for to *Heccatomnus* King of *Caria*, to cure his sons *Mausolus* and *Pixodarus*, who had each of them a desperate disease, which he refus'd, but upon condition that *Heccatomnus* should

ceaſe to make war upon the *Carians*; whereupon *Voſſius* obſerves (*h*) that we ought to read the *Coans* inſtead of the *Carians*, it being more likely that *Dexippus* ſhould endeavour to eaſe his own Countrey from a War; to which we may add, that it is not likely that the King made war upon his own ſubjects.

(*h*) πρὸς κῶους inſtead of πρὸς κάρας Voſſ. de Philoſoph.

Aulus Gellius tells us, that *Dexippus* or *Dioxippus*, as he calls him, was alſo for the (*i*) immediate paſſage of the drink into the lungs. We know nothing of his method of practice, except that both he and *Appollonius*, who is the third of *Hippocrates*'s ſcholars within our knowledge have both been cenſur'd for giving their Patients too much to eat, and letting them periſh with thirſt. *Eraſiſtratus* ſaid bantteringly of them, that they made twelve doſes of the ſixth part of a *Cotyla* of water, which they put into ſo many little waxen cups, and gave their Patients one or two at moſt in the heighth of a burning feaver. The *Cotyla* was a meaſure that held about nine ounces. *Galen* ſays, that this was a piece of malice in *Eraſiſtratus*, who did it with a deſign thro' the ſcholars to ſcandalize the maſter.

(*i*) *See the Anatomy of* Hippocrates, *and the Paragraph of* Philiſtion *in the Chapter foregoing.*

We have nothing further concerning *Appollonius*.

Cteſias a *Cnidian* Phyſician came immediately after the former, being cotemporary to *Xenophon*. We are inform'd by (*k*) *Galen* that he was of the family of the *Aſclepiades*, and Kinſman to *Hippocrates*. The ſame *Galen* takes notice that *Cteſias* corrected *Hippocrates* for teaching the way of reducing a diſlocated Thigh-bone, pretending that this reduction was to no purpoſe, for the head of the bone being once out of its cavity, it could never be kept in after, what care ſoever were taken; but that it would ſlip out again. We know nothing more concerning *Cteſias* his Phyſick, except that being taken priſoner in the battle, where-

(*k*) Lib. de Artic. comment. 3.

in

in *Cyrus* the younger was beaten by his brother *Artaxerxes Mnemon*, he cured a wound which the latter had received in the fight. After which he practis'd Physick seventeen years in *Persia*, and became as famous a Historian as Physician, by writing the History of *Assyria* and *Persia*, taken from the *Archives* of those Countries.

CHAP. III.

Opinions of Plato *concerning Physick.*

AT this time also *Plato* liv'd, being born in the eighty eighth *Olympiad*. This Philosopher following the steps of *Pythagoras* and *Democritus*, and the other Philosopher Physicians, of whom we have spoken, wrote as they did, of several things relating to the Theory of Medicine, particularly of the Oeconomy of a humane body, and the principles whereof it consists. The *Pythagoreans*, says (*a*) *Elian*, applyed themselves very much to Physick, *Plato* also was very much addicted to it, as well as *Aristotle* and several other Philosophers. We shall take notice here, of what is most considerable upon that subject in the writings of *Plato*, as far as we understand him, which is not always very easie to do. We shall be a little the more large herein, because we meet with divers things which relate to several modern opinions, and others which serve to illustrate those of *Hippocrates*.

(*a*) Var. Hist. lib. 9. cap. 22

Plato having supposed two universal principles of all things, (*b*) God and Matter, the first form which he supposed Matter to take, was Triangular, and that from these Triangles the four sensible Elements were afterwards produced, the Fire, Air, Water, and Earth; of

(*b*) Θεὸς καὶ ὕλη

which all bodies seem'd to him to be compounded.

As for the humane body, he thought that its first formation commenc'd from the spinal marrow, which marrow was afterward covered with a bone, and these bones with flesh. In consequence of this, he held that the links which joyned or fastened the soul to the body were in that marrow, which he call'd the seat of the mortal soul. The reasonable soul he lodged in the brain, which he said was a continuation of that marrow, and look'd upon it as a soil purposely prepar'd to receive the divine seed. As for that part of the soul upon which depend Generosity, Valour and Anger, he plac'd it near the head, between the diaphragme and the neck, that is to say, in the breast; or in the heart, in which he followed *Pythagoras*. He held that the lungs encompassed the heart to refresh it, and to calm the violent motions of the soul which was lodged there, as well by the refreshment which it received from the Air in respiration, as from the liquor which we drink, which he supposed to fall in part into the lungs; (c) which made one of the Ancients say, that *Plato* gave posterity occasion to laugh, by meddling with that which was not his business. But he that said this did not consider that *Hippocrates* and other Physicians before spoken of, were themselves of this opinion, and that *Plato* apparently spoke only after them.

(c) Gell. lib. 17. cap. 11. Macrob. lib. 17. cap. 15.

This Philosopher imagined also another part or sort of soul, which desired not only meat and drink, and all that was necessary for the body, but which was the Principle of all appetites or desire in general. This soul was posted between the Diaphragm and the Navel, it was quartered in the lowest part, and fartheſt from the head, that it might not by its agitations and commotions, disturb the reasonable soul, which is the best part of us, in its meditations

and

and thoughts for the common good. These troubles or disturbances of the inferiour soul, were excited by Phantasms or Images presented to it by the liver, the liver having been polish'd and made shining, that it might reflect the Images which were communicated to it, to produce trouble, tranquility or pleasure in the inferiour soul, according as the liver is it self troubled by the bitterness of the Bile, or sedate and calm thro' the predomination of sweet Juices opposed to the Bile.

Besides what we have already said of the heart and of the soul lodged there, *Plato* held this further concerning it. The heart, says he, which is at the same time (*d*) the source of the veins and of the bloud, which (*e*) whirls rapidly in all parts of the body, is set (*f*) as a Centinel or Serjeant, that when the Choler is inflamed at the command of the Reason, upon the account of some injustice committed either without or within, by the desire or passions, presently all that is sensibly in the body, disposes it self by opening all its pores to hear its menaces, and obey its commands.

(*d*) Vid Pag.
(*e*) Περιφέρεται. See pag.
(*f*) See pag.

The opinion of this Philosopher concerning the manner of respiration is no less peculiar. He believed that there was no *vacuum* in the world, but that the Air which escaped out of the Lungs and Mouth, in respiration meeting that which surrounds the body without, pushes it so, that it forces it to enter thro' the pores of the skin and flesh, and to insinuate it self into the most remote parts of the body, till it fills the place which the other left, after which making the same way out again by the Pores, it forces that without to enter by the mouth into the lungs in inspiration. We see by this that *Plato* confounded transpiration with respiration, pretending that both one and t'other were performed together, as it were by two semicircles.

As for the flesh, he thought it compounded

of water, fire and earth, and a certain sort of sharp leaven, biting and salt.

These are some of *Plato's* thoughts of a humane body in its natural state. As for the causes of its destruction, which are diseases, old age and death, he supposed in the first place that the bodies which are about ours, dissolv'd and melt it continually, after which every substance which gets loose or exhales, returns to the principle from whence it was drawn; he supposes in the second place that *the blood which is*, according to him, *a fluid matter form'd of the Aliments by a peculiar artifice of nature, which cuts and reduces them into small pieces, by means of* (g) *fire, which rises in our stomach after the air or breath.* He supposed that this blood, whose redness was an evident token of the impression of this fire, served to nourish the flesh and generally the whole body, and to fill up the vacant spaces of it, as it were by a sort of watering, or general inundation.

(g) Πυρὶ αἰωρούμενον ἔντος, ἢ πνεύματι ξυνεπομένου.

This being supposed, he maintained that while we were young, this bloud abounding in all parts, not only supply'd what was dissipated or diminished of the flesh, which as was said was perpetual; but after having fill'd up what was wanting, it furnish'd matter of increase to the mass of the body, from hence it is, that in our youth we grow and become larger, but when we are advanced in years, more of the substance of our body is spent, than the bloud can supply or restore, therefore we diminish by degrees.

Those principles also of which our bodies consists, which *Plato* calls Triangles, which in our youth were stronger than those of which the Aliments were compounded, reducing them easily to a substance like themselves, become disunited and relaxed, by having so long endured the shock of other triangles, this causes old age, which is followed by death, especially where the triangles, whereof the spinal

marrow

marrow consists, are dissolv'd and disunited, so that the bands by which the soul was fasten'd to it, are intirely broken, and let it loose.

As for diseases which attack us in all ages, and precipitate the usual time of death, he suppos'd that our bodies being composed of the four Elements before named, the disorders of these Elements were the chief causes of them. These disorders consisted in the excess or deficiency of any of these Elements, when they did not preserve the proportion of their first mixture, or when they changed place, leaving their own place for another.

To explain himself more particularly, he adds, that the fire exceeding, produced continual and burning fevers, that if the air overballanced, it produced quotidian intermitting Fevers. If the Water, Tertian Fevers, and if Earth Quartanes. The Earth being the heaviest of all the Elements, must have quadruple the time to move it self in that the fire has, and the rest of the Elements in proportion.

Plato did not confine himself to these generals only, but proceeded to the particular explication of the changes that befall our bodies in relation to the bloud and humours which are the immediate causes of distempers. While the bloud, says he, maintains its natural state, it serves to nourish the body and to preserve health. But when the flesh begins to corrupt or to melt, and dissolve the humour which comes from it, entring into the veins, carries this corruption along with it, and changing the bloud in several manners, turns it from red to yellow; and bitter, or sower or salt; so that that which was pure Bloud, becomes part Bile and Phlegm or Serosities. What we call Bile, says *Plato*, is particularly produced from the dissolution of the old flesh, it is an humour that assumes divers forms, and is very changeable both as to colour and taste, but it is chiefly distinguished into two sorts, the yel-

low

low Bile which is bitter, and the black Bile which is sowre and pricking. As for the Phlegm and Serosities, or Water, *Plato* seems to confound them, or to make but one sort of humour of them. The Phlegm according to him, is produced from the new flesh, and the serosities or waters, which are designed by the particular names of sweat or tears, are only the phlegm melted or dissolved. In another place he seems to confound the phlegm and serosities with the Bile, when he says, that what we call sowre phlegm, is the same thing with the serosity of the black Bile. But in the explication of the effects of these humours, he restrains himself to the two principal, which are (*h*) the Bile and the Phlegm, and he acknowledges that these two juices by their mixture with the blood are the causes of all distempers.

(*h*) *See Pag.*

When the Bile evaporates outwards, or discharges it self upon the skin, it causes divers sorts of humours, attended with inflamations, which the *Greeks* call'd (*i*) *Phlegmons*, but when it is confin'd within, it produces all sorts of (*k*) burning diseases. The Bile is especially hurtful when it is mixed with the blood, it breaks the orders of the Fibres which are according to him small threads scattered thro' the blood, that it might be neither too clear nor too thick, to the end that on the one side it should not evaporate, and on the other, might always move easily in the veins. This Bile continuing its havock, after having broken the fibres of the blood, pierces to the spinal marrow, and destroys the links of the soul before spoken of, unless the body, that is to say, all the flesh, melting or dissolving, breaks its force. When this happens, the Bile being overcome, and obliged to depart the body, throws it self thro' the veins upon the lower belly and the stomach, from whence it is discharged by stool and vomiting, like those that

(*i*) *See Pag.*

(*k*) Πυρέκαυτα νοσήματα,

that flie out of a Town in an uproar, and cauſe in their paſſage *Diarrhœa*'s and *Dyſenteries*, and other diſcharges, which prove often healthful.

The ſweet or inſipid phlegm occaſions Tumours, and ſome impurities of the skin, and when it mixes with ſome little bladders of the Air, it is then call'd (*l*) white Phlegm. If this Phlegm mixes with the black Bile, and penetrates into the receptacles of the brain, it cauſes the Epilepſie or Falling-ſickneſs.

(*l*) *A ſort of Dropſie in* Hippocrates. *See Pag.*

The ſowre or ſalt Phlegm is the cauſe of all diſeaſes, comprehended under the name of *Catarrhs* or *Rheums*, and brings diſorder and pain upon what part ſoever it falls.

We muſt here take notice of the *Idea* which *Plato* had of the *Matrix* or its properties, and ſome of its diſeaſes. (*m*) the *Matrix*, ſays he, is *an Animal, which longs impatiently to conceive, and if it be long diſappointed of bearing Fruit, is is enraged, and runs up and down the whole Body, and ſtopping the paſſages of their Air, it takes away reſpiration, and cauſes great uneaſineſs, and an infinite number of Diſeaſes.*

(*m*) *See Pag.*

Theſe were the ſentiments of *Plato* upon the cauſes of diſeaſes, upon all which we ſhall not trouble our ſelves to make reflections. We ſhall confine our ſelves only to what he ſays concerning the Acidity and ſaltneſs of the humours, it being of importance to our Hiſtory to take notice of it, becauſe of the ſeveral Syſtems that have been ſince built upon that foundation. *Hippocrates* had before ſpoken of the ſowre and the ſalt, but he has mention'd them only upon the account of their effects, without ſhewing their Original, which *Plato* ſeems to have diſcover'd, and therein to have made an improvement upon him.

We may obſerve firſt, that the Philoſopher ſpeaks of an Acidity and ſaltneſs which is naturally in the body in a ſtate of health. Such

is

is the sowrness and sweetness of the flesh, which he says, consists of Water, Fire and Earth, and besides that a sowre salt leaven, as has been already observed. He does not say from whence this leaven comes, but by his manner of expressing himself it seems not to be drawn from the common Elements, but to be something different from the Water, Fire and Earth, which have their share apart in the formation of the flesh.

In the second place, *Plato* held a saltness and sowrness, which were præternatural, which are in the humours which cause diseases. He seems further to deduce the sowre and salt from the same source, with the natural sowre and salt, that is from the flesh, which corrupting and dissolving, according to him, infect the blood, and turn it into Bile, and into Phlegm. But this latter sowre and salt are something different from the former, tho' they come from the flesh, for this is an effect of their corruption, the other is the principle of the preservation. But *Plato* not explaining himself any further thereupon, neither shall we enlarge.

He adds a third sort of sowrness, which is that of the black Bile, which of bitter, becomes sowre, when the bitterness which is natural to it is alternated, and subtilized to a certain degree. It may be urged that the *Greek* word which we have translated (*n*) sowre, might as well signifie pointed or sharp, as sowre; both in this latter passage, and in all those before cited. The *Greeks* having only one word, to express both meanings; but 'tis plain from the opposition in which *Plato* put this word to (*o*) bitter, that the former ought to be translated sowre, and not pointed, which is not so naturally opposed to bitter, as sowre is.

(*n*) ὀξὺ.

(*o*) πικρὸν

Plato speaks elsewhere of sowrness, and holds that it has its Origine from things sharp and pointed, which have been subtilized or at-

tenuated by corruption, and reckons it the occasion of Fermentations and Ebullitions, which arise when the gross and terrestrial humours begin to move, and to swell or rise up.

It is observable that *Plato* to these words ὀξύ, ὀξέα; and ἄλμυρος, ἀλμυρά which are Adjectives, joyns the same Substantive that *Hippocrates* did, which is δύναμις which according to the sense of *Hippocrates*, may be translated by the words *force*, *power*, *faculty* or *virtue*, as well as by the words *savour* or *taste*, δύναμις ὀξέα, *Sapor Acidus*, *sowre taste*, as *Serranus* translates it; as for the rest, *Plato* thought as *Hippocrates* did, that diseases had their fixed periods for duration. As the time of the life of every Animal is regulated by its lot when it comes into the world, this time can neither be hastened nor delayed, but by an effect of the passions; which come likewise themselves by a sort of necessity. So likewise diseases must of necessity have their course, and we ought rather to seek to temper them, and stop their progress, by means of (p) *prudent diet and exercise*, than by *medicines*, especially those which purge, which ought never to be used but in cases of extremity, otherwise of a small evil you make a great one, and of a single one many.

(p) *See the method of Hippocrates in acute diseases.*

By this we may see, that *Plato* did not deviate much from the principles of *Hippocrates*, and as he lived at the same time with him, or very near it, being born in the eighty eighth *Olympiad*, 'tis reasonable to believe, that he took many things out of his writings, having testified as he did, abundance of esteem of him. We may see by what has been said before (q) the sentiments of *Plato* concerning the *Gymnastick* Medicine.

(q) *See the general maxims of Hippocrates.*

We find in *Galen* the description of some medicines which bear *Plato*'s name, as if he had been the inventor of them, but they were manifestly some other *Plato*'s, or rather the name

name of this Philosopher was put upon them, to give them the more credit. We shall close with *Plato*'s sense of the qualities to be required in a Physician. There ought to be, says he, in every great City good Physicians, who besides the study required to learn their profession, have liv'd in their youth, amongst multitude of sick people, and have themselves run thro' all sorts of distempers, being naturally infirm or *Valetudinarians*. This maxim is directly opposite to that of *Hippocrates* who requires that a Physician should be of a very healthy constitution.

Some have observed that *Plato* designedly chose the Academy, which was the unhealthiest place of all *Athens*, to reside in with his scholars, only because it was unhealthy, out of a perswasion that the infirmity of the body, render'd the mind more vigorous. But we must beg leave to doubt, whether this was his Motive or not.

CHAP. IV.

Nicomachus, Aristotle's *Father*.

Aristotle's Father, whose name was *Nicomachus*, liv'd about the same time with *Plato*. He was of *Stagyre* in *Macedonia*, and Physician to King *Amyntas*, Father of *Philip*. He was of the *Asclepiades* as well as *Hippocrates*, and pretended to be descended from a Son of *Machaon*, of whom we have spoken before, who bore the same name with himself. This Physician wrote according to *Suidas*, six books of Physick, and one of Natural Philosophy, but we have nothing of them remaining.

CHAP.

CHAP. V.

Ariſtotle.

WE ſhould ſpeak here of ſome Phyſicians, who liv'd before this Philoſopher, and were cotemporaries to his father, but after having ſeen what *Plato*, who was his maſter, contributed to the advancement of Phyſick, we thought it convenient immediately to ſubjoyn what his ſcholar further added.

Ariſtotle wrote two books Entituled (*a*) of Phyſick, but there are none of them remaining; nor thoſe the Title of which was (*b*) of Anatomy: *Diogenes Laertius* aſcribes to him another book, the title of which was (*c*) of the *Stone*; this book is tranſlated into *Latin*, in the *Theatrum Chymicum* with another, which treats of the perfect *Magiſtery*; that is to ſay, of the Philoſophers Stone, but both theſe books are evidently ſupoſititious.

(*a*) Ἰατεικὰ. Diogen. Laert. in vit. Ariſtot.

(*b*) Ἀνατομῶν & ἐκλογὴ Ἀνατομῶν.

(*c*) Περὶ τῆς λίθου.

If *Ariſtotle* had ever writ any book, under the title mentioned by *Diogenes Laertius*, ſuppoſing that we ought to underſtand by the Stone, the Philoſopher's Stone, this book would unqueſtionably have made more noiſe, amongſt the Ancients, whereas we find neither tract nor footſtep, in all the Authors extant, that wrote during the ſpace of five hundred years, which were elaps'd between the Author of this pretended book, and him that quotes it. It is not impoſſible, but that in the time of the later, the book in queſtion was attributed to *Ariſtotle*, but it is more probable, that there is ſome fault in the Text. We ſhall have occaſion to ſpeak more of this, in the Chapter of *Theophraſtus* which comes next.

But it was not after this manner that *Ariſtotle* imployed himſelf in Phyſick, 'twas in writing theſe other books which we firſt mentioned

ned. But since these books are lost, we shou'd be obliged to conclude here, what concerns the Physick of this Philosopher, if his History of Animals, and of their parts and Generation were not happily preserved, wherein we find many curious things, relating to the History of Animals in general, and of their Anatomy in particular. (*d*) *Alexander* the Great, whose master he was, being inquisitive into the nature and different properties of Animals, obliged him to this task, and furnished him for it, with the summ of eight hundred Talents, which amount to almost a million of Gold, besides several thousand men, in the several parts of *Asia* and *Greece*, who had Orders to obey him, and to inform him of all that hunting and fishing had taught them, and to keep on purpose all sorts of Animals, to discover what was peculiar to them.

(*d*) Plin. lib. 8. 16. Athen. lib. 9. cap. 23 & lib. 8. cap. 11.

With these helps, a perfect work upon this Subject might have been expected. Nevertheless the Antients themselves took notice, that he advanced many a thing contrary to fact. He may upon this account be excused, by saying that he took them upon Credit from others, not having been able to act or view every thing himself. But supposing he were in some things obliged to trust to relations. As for Example, for certain Properties of Animals which only chance could discover, there are others, in which he ought to have made his enquiries himself, or at least to have been present, and directed those that were his *Operators*. Of this nature are those things which relate to Anatomy, what opinion can we have of his exactness in this particular, when we hear him affirm, that all Animals have flexible necks, composed of *Vertebræ*, except Wolves and Lyons, in which the neck consists of but one bone; and that the bones of Lyons have no marrow against all experience. (*e*) For his other Errours in the Anatomy of a *Lyon* and

Eagle

Eagle and a *Crocodile*, those that are curious may consult the learned *Borrichius*.

Those that publisht the dissection of a Lyon at *Paris*, in the *Academy* of *Sciences* some years ago, have taken care to show, the Errours of this Philosopher, in the Anatomy of that Beast. All that they observe, may in fact be true, except one passage, in which they seem to make *Aristotle* say, what he never thought of. We find these words in one of his books (*f*) Φαίνεται λέων τῶν ζώων απάντων τελεώτατα μέτει λαφύναι τῆς τῦ ἄρρενος ἰδέας which the *Latin Interpreter* renders thus, *videtur Leo Animalium omnium perfectissimum Animal, in assumendo maris formam.* These Gentlemen explain these words, as if *Aristotle* had meant that the Lyon has, by way of Excellence, and beyond all other Animals, the visible and apparent marks of the perfection of his Sex. These are their own words, and they urge as a proof, that the Philosopher was mistaken that the *Urethra* of a Lyon, that is the channel of the *Virga*, does not appear outward above three inches and a half. Their conclusion had been just, if *Aristotle* had meant as they think, and *Borrichius* with them that the Lyon of all male Animals, had the parts which distinguish'd the Sex most large and apparent. But this in my opinion, was fartheſt from his thoughts, for I suppose he meant no more, than that the Lyon, is of all male Animals, the easiest to be distinguish'd from his Female, by his Masculine Air, or that distinguishes himself from all other Males, by a fierce and truly Masculine Air, which is peculiar to him. I translate the *Greek* word ἰδέα by the *French* word *Air*, which might be rendred *Species* in *Latin*, which answers exactly to the *Greek*, the Etymologie being the same.

The dissections that *Aristotle* made, of several different sorts of Animals, Quadrupeds, Birds, Fishes and Insects, had taught him divers things

concerning the use of the parts of each of these Kinds. We shall not go about to examine here, what he delivers of the difference of their parts and uses, because that would lead us too far from our Subject. We shall only touch here in a few words, upon what relates to the structure and use of parts, common to all perfect Animals, such as Men, and all Quadrupeds.

Aristotle esteem'd the heart, to be the Origen and Source of the veins and blood. The blood, says he, goes from the heart into the veins, (g) but it comes not from any part into the heart. He says that there come two veins out of the heart, one from the right side, which is the largest, and the other from the left side, which is the least, which he calls the *Aorta*, (where by the by) we may take notice, that this Philosopher (h) as *Galen* says, is the first that gave that name to the great Artery, which proves that the book (i) of the Heart, wherein this name is found, is not *Hippocrates*'s. *Aristotle* thought that these two veins, distributed the blood to all parts of the body. He says elsewhere, that there were in the heart three Cavities, which he calls ventricles. Of these three ventricles, that in the middle, of whose scituation he gives no other account, is the common principle of the other two, altho' it be the least; the blood which it contains is also the most temperate and pure. The blood of the right ventricle is the hottest, and that of the left the coldest. This latter ventricle being the biggest of the three. These three ventricles, says he, communicate with the lungs, by vessels different from the two great veins, which disperse themselves thro' the whole substance of the Lungs.

He made not only the veins of the vessels, which contain blood to come out of the heart; but he would have the Nerves also to take their Origine from thence; for which opinion this

(g) De Part. An. lib. 3. cap. 4. *Those that find the Circulation of the Blood in Aristotle, will have some difficulty to get over this Passage.*

(h) Hist. Anim. lib. 3. cap. 5.

this was his ground, (k) The biggeſt Ventricle of the Heart, ſays he, contains ſmall Nerves, and it is a true Nerve in its extremities, having no Cavity, and being ſtretched after the manner of Nerves in the place where it terminates, towards the Articulation of the bones. He ſays alſo in another place, (l) that there are abundance of Nerves in the heart, which are of great uſe, becauſe the motions come from thence, which are made by contracting and extending.

(k) Hiſt. An. lib. 3. cap. 5.

(l) De part. Anim. lib. 3. cap. 4.

By this latter paſſage he ſeems to deſign the Tendons, which ſerve to dilate and contract the heart, and if we have obſerved before that *Hippocrates* confounded the Nerves with the Tendons and Ligaments, *Ariſtotle* does not appear to have diſtinguiſhed them any better, nor to have known the uſe of the true Nerves.

In another place he affirms, (m) that the Nerves are not continuous, but ſcatter'd here and there, about the places of the Articulations, by which it is viſible, he meant the Tendons. If he had known the uſe of the Nerves, he would not have ſaid, (n) that none but the parts which had blood, could feel or had ſenſation; nor would he have maintained (o) that the fleſh is the proper Organ of ſenſation; as for motion, if he attributes it to the Nerves, or ſays 'tis made immediately by the Nerves, 'tis eaſie to ſee, that the Nerves there meant, were either the Tendons or Ligaments.

(m) Hiſt. Animal. lib. 3. cap. 5.

(n) De part. Animal. lib. 2. cap. 10.

(o) De part. Anim. lib. 2. cap. 1.

As for the common principle of motion and ſenſation, *Ariſtotle* places it in the Heart, which he looks upon alſo as the principle of the nouriſhment of all the parts of the body, by the means of the blood which it ſends to them, as the *Focus*, which contains the natural fire, upon which depends life; as the place where the paſſions have their birth, and where all the ſenſations terminate. In a word, as the true ſeat of the Soul, and that not becauſe the Nerves have their Origine from thence as ſome

imagine, but because it is the reservatory of the blood and spirits. He formally maintains (p) that the spirits cannot be contained in the Nerves.

(p) Lib. de Spiritu.

But if *Aristotle* attributes such noble uses to the heart, the brain was in his opinion but a heap of Water and Earth, without blood and without sense. The office of this Cold Lump was, says he, to refresh and moderate the heat of the heart. But besides that, he gives elsewhere this Office to the Lungs, he does not account for the manner how the brain should be capable of discharging it. And altho' the brain be plac'd immediately upon the spinal marrow, and fix'd to it; yet he pretended that the substance of that marrow was quite different from that of the brain, being a sort of blood prepar'd for the nourishment of the bones, and consequently hot, whereas the other was cold. He made otherwise so little of the brain, that if he did not absolutely reckon it amongst the excrements, he thought it ought not to be ranked amongst the parts of the body, which had any continuity or union with the rest, that he look'd on't as a substance of a peculiar nature, and different from all the rest of the body.

As for the rest of the *Viscera*, as the Liver, the Spleen, and the Kidneys, he thought that their first and chief usage was to support the veins, which would be pendulous but for them, and to strengthen them in their place. Besides this first use, he assigned them some others. The Liver helped to the digestion of the meat in the stomach and the guts, by the warmth which it imparted to those parts; of which we shall speak more particularly in the Sequel. The Liver was not of such universal use, and is, according to him, but accidentally necessary to collect and concoct the Vapours which rise from the Belly; hence it is, that Animals, in whom these vapours take another course,

courſe, have but a very ſmall Spleen, as Birds, and Fiſhes, whoſe feathers and ſcales are form'd and nouriſh'd out of this moiſture. And theſe Animals for the ſame reaſon, ſays he, have neither kidneys nor bladder.

(q) The Kidneys alſo, according to him, are only for conveniency; their office is to imbibe part of the excrement which goes to the bladder in Animals, in whom this Excrement is in too great abundance, in order to eaſe the bladder. He adds a little after, (r) that the humours filtre, or run thro' the ſubſtance of the reins, in which he ſeems to touch upon the uſe afterwards found for theſe parts, but he ſpeaks of it very obſcurely.

(q) De part. Anim. lib 3. cap. 7.

(r) Ib. cap. 9.

(s) The Teſticles alſo are parts, made by nature for conveniency, and not of abſolute neceſſity. He ſays, that there are two venous channels that come from the *Aorta* into the Teſticles, and two others which come from the Kidneys, that theſe two latter contain blood, but the former none; that there comes out of the head of each Teſticle another channel, bigger and more nervous, which bending backwards, and growing leſs, re-aſcends towards the former, being contained in the ſame Membrane, which proceed to the root of the *Virga*. He adds, that this laſt Channel contains no blood, but a white liquor, and terminating at the *Virga*, or neck of the bladder, it meets there with an opening, which goes towards the *Virga*, round about which there is a ſort of (t) husk or bark.

(s) Hiſt. Anim. lib. 3. cap. 1.

(t) Οἷον κέλυφος

This ſuppoſed, he ſays that when the Teſticles of any Animal are cut off, all theſe channels ſpoken of ſhrink up, and that 'tis upon this retraction that thoſe that are caſtrated cannot procreate; as a proof of this, he inſtances in a Cow, which being leaped by a Bull after he was guelded, before theſe channels of the ſeed were retracted, proved with Calf. In another place, he explains himſelf more at large

concerning the use of the Testicles, saying, (v) That they are no part of the channels or receptacles of the Seed, and have no communication with them, but serve only as a weight to draw them downwards, and to retard the motion of the Seed, as Weavers fasten Stones to their Tackle. And as a proof of the uselesness of the Testicles, for the principal intention, he brings the example of Fishes and Serpents, who wanted, as he thought, those parts, yet did engender.

(v) Hist. An. lib. 1. cap. 4.

(x) He held, that the conception was made by the mixture of the Seed of a Man, with the menstrual blood of a Woman in the Matrix, allowing no share to the Seed of the Woman, which according to him was only an excrement of the Matrix, which some emitted, others not, yet were not for that less fruitful, or less sensible of the Pleasure of Coition, this Pleasure arising from a titillation caused by the afflux of the Spirits into the parts of Generation.

(x) De Generat Anim. lib. 1. cap. 20.

As for the place and manner of digesting the food, *Aristotle* says, That the Aliment is first prepared in the mouth of Animals, whose food requires to be wet or mash'd; but we are not to think that any sort of concoction is perform'd there, the meat is only reduced into small parts, so that it may be more easily digested and penetrated after 'tis descended into the superior and inferior Ventricle, which are both destin'd to this Office, that is, to digest the Aliments: And as the Mouth is the opening by which the nourishment enters unprepared, and the *Oesophagus* is the Tunnel by which it descends into the upper venter or the ventricle, there is need of more openings to carry the nourishment to all the parts of the body, from the belly and intestines, as out of a Cystern; and these openings or pipes are the veins of the Mesentery. As Plants, says the Philosopher, draw their nourishment by their Roots,

Roots, which are disperſed in the Earth, ſo Animals draw theirs by theſe veins, which are as ſo many Roots, to draw from the Belly and Inteſtines the juice therein contained, theſe parts being to Animals as the Earth is to Plants. He ſays alſo, That theſe veins are branches of the great veins, and of the *Aorta* which go to the inteſtines. As for the *Omentum*, *Ariſtotle* thought that it aſſiſted in conjunction with the Liver to the concoction of the Meat, warming the parts to which it is contiguous with its Fat which is hot.

In explication of what has been already ſaid, he held farther, that the Coction of the Aliments was performed partly in the ſuperior Venter, and partly in the inferiour, that the maſs of the Aliments being yet too freſh, and not being ſufficiently concocted, while it is in the ſuperior Venter, that is, the Stomach, and being depriv'd of all its Juice, and all that is uſeful in it, ſo that nothing remains but thick excrement, when it comes at the bottom of the inferiour Venter, there muſt neceſſarily be ſome ſpace between theſe two, in which the nouriſhment is changed, and is neither crude nor excrement. This ſpace, ſays he, is the thin Gut called *Jejunum*, which is immediately joyned to the ſuperior Venter, and by conſequence lies between that Venter, wherein the Aliments were in part crude, and the bottom of the inferiour Venter which contained nothing but excrement.

Theſe are the places, according to *Ariſtotle*, wherein digeſtion is performed. This digeſtion was, according to him, a ſort of Elixation, that is, he thought, that the Aliments were prepared in the body, much after the manner that meat is boyled in a Pot, by means of the heat of the Neighbouring parts, the chief of which were, as we have obſerved, the Liver and the Cawle.

We may see by this Gut which he calls *Jejunum*, and the distinction, that he makes elsewhere between the *Colon*, the *Cæcum* and the *Rectum*, that the Guts were somewhat better distinguished than in the time of *Hippocrates*, who seems to have acknowledged but two, the *Colon* and the *Rectum*, as we have already taken notice.

The use of the Lungs and manner of respiration, according to *Aristotle* were these. The Heart being inflated by too much heat, obliged the Lungs and Breast to swell and move, and by consequence to receive in the Air, which insinuating itself into the heart, refreshed it in its entrance, and returning carried off the thick hot vapours exhaling from it. and serv'd at the same time to form the voice, the Air being necessarily obliged to enter into the Lungs as they rise for fear of a void, which is a thing nature abhors.

(y) Hist. Anim. lib. 1. cap. 21. (y) Of the structure of the Ear *Aristotle* has not delivered much. He observes only, that 'tis turned within in the form of a Shell which terminates at a bone, which, says he, is like to the Ear, and whither the sound comes, as the last vessel which receives it. There is no passage from thence to the Brain, but there is one goes to the Pallat, and a vein which descends from the Brain to that place, that is, to the Bone of the Ear. (z) He says elsewhere, that hearing is produced by means of the External Air which moves the internal Air, or the Air incloſed in the Ear; and he adds, that if the Membrane of the Ear be indisposed, we cannot hear, for the same reason, we cannot see when the Tunicle of the Eye is in the same Condition.

(z) De Anima lib. 2. cap. 8.

(a) De generat animal lib. 2. cap. 6. (a) The Nose is divided into two Channels by a Cartilage. It has two veins, which are joined to the Brain, but they come from the Heart, these go into the Channel, which is the Organ of smelling, as it receives the External Air, and all that is diffused thro it.

The

The Fleſh, as we have obſerved already, is the Organ of Feeling. The Tongue of Taſting, being ſoft and ſpongy, and of a Nature approaching to that of the Fleſh.

(*b*) The Eye reaches into the Brain, and is ſituated on either ſide under a little vein. (*c*) The humour which is in the Eye which cauſes viſion, is what we call the ſight. (*d*) The Eye of all the Organs of ſenſation has this peculiarity, that it is moiſt and cold, or that it contains a humour that is moiſt and cold, which is not there at firſt, or which is not at firſt in its perfection, but is ſeparated or diſtill'd from the pureſt part of the moiſture of the Brain, by the Channel that goes to the Membrane of the Brain.

(*b*) Hiſt. An. lib. 1. cap. 11.
(*c*) Ib. cap. 9.
(*d*) De Gen. An. lib. 2. cap. 6.

'Tis very plain from what has been ſaid, that *Ariſtotle* allow'd the Nerves no part in the production of ſenſation. Nor indeed could he acknowledge the Nerves or their office, retaining the Idea which he had of the Brain. The Diaphragme, which he calls *Diazoma*, or the Membrane which ſeparates the lower Belly from the Breaſt, has, according to *Ariſtotle*, no other buſineſs than to divide theſe two Cavities, that the upper, which is the Seat of the Soul, may not be infected by the vapours which riſe from the lower.

This is the ſum of what we could collect from the writings of this Philoſopher concerning Anatomy. And we may obſerve, that both he and *Plato* call'd indifferently by the name of Veins the Veins properly ſo call'd, and the Arteries; that they did not give the name of Artery to any thing but the Wind-pipe; which they call'd (*e*) *Aſpera Arteria* from whence we may infer, that when we find in (*f*) *Hippocrates* the word Artery in the ſenſe of the Moderns, that this word has been foiſted in, or that the Books in which 'tis found are not Genuine.

(*e*) Τραχεῖαι, *rough, or unequal in oppoſition to the Arteries properly ſo called, and by the Antients named*, λεῖαι Ἀρτηρίαι, læves Arteriæ *ſmooth Arteries*
(*f*) *See the next Vol. lib. 1. cap. of* Eraſiſtratus.

The

The only place that I know of, wherein *Aristotle* seems to give the name of Arteries, to the Arteries properly so called is in his Book of the Spirit, wherein he says that the Skin is compos'd of a Vein, an Artery, and a Nerve. Of a Vein, says he, because the Skin yields Blood when 'tis prick'd: Of a Nerve, because it can extend it self: Of an Artery, because 'tis transpirable. *Aristotle* seems here to have designed the real and true Arteries, and to allot to them only Spirit, according to the opinion of *Praxagoras* and *Erasistratus*, of whom we shall speak hereafter; which opinion perhaps they borrowed of him. Perhaps also this Book was none of *Aristotle's*.

We must make one observation more concerning the Anatomy of *Aristotle*, which is, that he never dissected any thing but Brutes, and that in his time they durst not Anatomize a Humane body. Which he insinuates himself in these words (*g*), *The inward parts of mens bodies are unknown, for we have nothing certain thereupon, but we must judge of them by the resemblance which we suppose them to have to the parts of other Animals, which answer to each of them.* I am surpriz'd (*h*) that *Riolan* should maintain the contrary, and more that he should endeavour to prove it from passages of *Aristotle*, which are nothing to the purpose; but he is not the only one, whose Prejudice and Bigotry for the Antients, has caused to make such false steps. We shall have occasion to say something more upon this subject in the first Book of the next Volume. *Aristotle* wrote also some Books of Plants, of which there are some yet remaining, but he treats of them rather as a Philosopher than a Physician.

(*g*) Hist. An. lib. 1. cap. 16.

(*h*) Anthropograph. lib. 1. cap. 4.

He was born in the ninety ninth Olympiad, and he dyed the 3d year of the hundred and fourteenth Olympiad, aged by this account about sixty three. He was the Son of a Physician,

sician, and of the family of the *Asclepiades*. He belonged also to Physick another way, which is not much for his honour. (i) *Epicurus* reproaches him with having spent his patrimony while he was young in debauchery, and that after he had been some time a Souldier, he betook himself to selling (k) of Antidotes about the Markets, till *Plato*'s School being open'd, he applied himself to the study of Philosophy under him.

(i) Diogenes Laertius, & Hesychius Milesius in vita Epicuri.

(k) *We shall consider in the sequel the meaning of the word* φαρμακοπολεῖν *used by* Diogenes Laertius *on this occasion.*

CHAP. VI.

Theophrastus.

Theophrastus, who succeeded *Aristotle*, took upon him the management of his School, and after his death did something likewise towards Physick. The most considerable of his works which remain to our times are his Books of Plants. But as Plants may be consider'd either as a part of Agriculture, of Natural History, or of Physick; *Theophrastus*, as well as *Aristotle*, seems to consider them chiefly as a Naturalist, and seems rather to have examined their Growth and Termination, and the parts whereof they are composed, than their Medicinal properties, altho sometimes *en passant* he touches upon them too. But he having describ'd several, we shall be oblig'd to take farther notice of him upon this account with *Dioscorides*.

There are yet some small pieces of his remaining, concerning the Vertigo, Swooning, Sweat, and the Palsie, of which he treats rather as a Philosopher than a Physician; that is, he is inquisitive after the Causes of these Distempers only, without speaking of any Remedies. He says, that Vertigos come when

when some strange spirit or superfluous moisture goes into the Head, or as he expresses it, about the Head, whether this comes from any sort of Food, as from Wine, or from any other humour, or from turning the Head round. For, adds he, the place about the Brain, or the Brain (an usual manner of expression among the *Greeks*) is naturally moist, and when any foreign Spirit gets in, it does violence after it is got in, and forces the natural moisture into the veins, causing it to turn round, so that this Spirit has the same effect, as if any body turn'd the Head round, it being indifferent whether it be done inwardly or outwardly.

The Palsie arises from a chilness, or privation and want of Spirits or Spirit. For, says he, the Spirit is the cause of heat and motion, so that if it becomes motionless, the blood or moisture necessarily grow chill. And for this reason we find the Feet be numm'd, and sometimes the upper parts, when they are pressed by a Chair, or any other way, this compression stopping or interrupting the Spirit, that it cannot move as usual, causes the Blood to grow cold.

By what has been said, we may see that this Philosopher suspected the Nerves on these occasions, no more than *Hippocrates* did, and was no better acquainted with their use than his Master *Aristotle*.

We have also a Book of *Theophrastus* of Stones, wherein he treats of several sorts of Stones, as well Genuine as others, of their nature, the manner of their formation, and the places where they are found, *&c.* And as we may see by the Catalogue of his Writings, he gave to some of them the same Titles that *Aristotle* had done before to his; perhaps the singular number was substituted for the plural, in the Title of the Book of *Aristotle of the Stone*, of which before.

CHAP.

CHAP. II.

Heraclides *of* Pontus.

ALmoſt at the ſame time there liv'd another Philoſopher, who engag'd in Phyſic. This was *Heraclides* of *Pontus*, who ſtudied partly under *Speuſippus* the Scholar of *Plato*, and partly under *Ariſtotle*. This *Heraclides* writ a Book of the cauſe of Diſeaſes, and another entituled περὶ τῆς ἄπνυ; What he call'd ἄπνυς, that is, *without reſpiration*, was a diſeaſe, in which ſometimes, as our Author affirms, men lay thirty days without breathing, as if they were dead, yet the body did not corrupt. We have ſeen before that *Empedocles* cured a woman of this diſtemper, which is a ſort of ſuffocation of the Matrix. *Diogenes Laertius* reckons fourteen famous men of the name of *Heraclides*, of which two were Phyſicians, and not counting him of whom we are ſpeaking. The firſt, who was the eighth of the fourteen, was Scholar to *Hiceſius* a Phyſician, of whom we ſhall ſpeak hereafter; the ſecond was a famous Empirick of *Tarentum*, whoſe Hiſtory we ſhall likewiſe give. To all theſe *Heraclides*, we may add *Hippocrates* Father, and *Heraclides Erithræus*, of whom alſo hereafter.

CHAP.

CHAP VIII.

Diocles.

IT is time, to quit the Philosophers, and return a little back to re-assume the Physicians. The first of this Profession after *Hippocrates* and his Family, that made any noise in the world, was *Diocles Carystius*, whom the *Athenians* for that reason called the (*a*) *Second Hippocrates*. (*b*) All the Antients agree, that he came presently after the Father of Physick, whom he succeeded very near both in time and reputation. He's suppos'd to be Author of a Letter yet extant, Addressed to *Antigonus*, King of *Asia*, which shews, that *Diocles* lived in his time, and not in the time (*c*) of *Darius* Son of *Hystaspes*, as two modern Authors have written. But the Chronological Errors which we have detected upon the occasion of the pretended Letters of *Hippocrates*, shew that we are not to rely much upon proofs of this nature, this Letter of *Diocles* being no less to be suspected than the others. Those that place *Diocles* in the time of *Darius*, Son of *Hystaspes* are manifestly in an errour. Others have gone on the other side too low, if I be not mistaken. But however it be, we find in this Letter rules for preservation of health, which consist in foreseeing Diseases by certain signs, and preventing them by certain Remedies. The Body is there divided into four parts, the Head, the Breast, the Belly,

(*a*) Theodor. Priscians.

(*b*) Plin. lib. 26. cap. 20. Celf. Præfat.

(*c*) Tiraquell. de Nobil. cap. 21. *and after him* Wolfgangus Justus *in his* Chronologia Medicorum. *Who also holds, that he lived both under* Darius *the Son of* Hystaspes, *and under* Antigonus, *tho between those two Princes there passed two entire Centuries.*

Belly, and the Bladder; and there are Medicines there prescrib'd to preserve these parts, from their usual Distempers. He prescribed Gargarisms to purge the Head and Frictions. For the Breast he advises vomiting after Meals, and Fasting. He ordered the Belly to be kept open, not by Medicine, but by proper Diet, such as Blites, Mercury, Garlick boyled, the Herb *Patience*, Colwort Broth, confections with Honey. For the distempers of the Bladder he appointed some Diuretick Medicines, such as the Roots of Selery and Fennel boyl'd in Wine, with the water of the Decoction of *Daucus Smyrnium*, of Elder or Chiches.

Diocles wrote several Books of Physick which are lost. Amongst the rest was one of Diseases, their Causes and Cure, a fragment of which is cited by (d) *Galen*, concerning the Disease called the Melancholick or Flatulent Disease, wherein *Diocles* speaks thus. There is a Disease, whose seat is about the Stomach, which some call Melancholy, others Flatus, or Wind, in which, after eating things hard of digestion, men spit abundance of very clear Spittle; their Belches are sowre, with Wind and heat in the Hippocondria, with a rumbling motion, not at first, but sometime after, and often violent pain in the Stomach, which extend in some even to the back. After the Meat is perfectly digested all ceases and returns again after eating. The same symptoms sometimes take a man fasting, and sometimes after Meals, and force him to throw his victuals undigested up again, and sometimes bitter hot phlegm, or so sowre as to set their Teeth an edge. These distempers for the most part come in youth; but come when they will, they hold a long time. We may suppose they that are troubled with it, have too much heat in the veins which receive the nourishment from the Stomach, and that the Blood which they contain is thereby thickned;

(d) De Locis affect. lib. 3. c. 7.

ned. For it is plain that those veins are obstructed or stopt, from this sensible proof that the nourishment is not distributed thro the body, but remains crude upon the stomach, instead of passing into the Channels which ought to recieve it, and going the greatest part of it into the lower Belly, it is thrown up the next day by vomit. Another proof that the heat is greater than naturally it ought, is not only the heat which the parties feel, but the immediate relief they find by taking cold things. *Diocles* adds, that some hold that in these distempers the orifice of the Stomach, which is joined to the Guts, is inflamed, and that this inflamation causes the obstruction, and hinders the aliments from descending in due time into the Guts, and that by their stop the inflation of the Stomach, the heat, and other symptoms before mention'd are occasioned.

Diocles had a peculiar opinion of Fevers. We must judge, says he, of things which we cannot see, by those which we can see; we observe that external inflamations, abscesses and wounds are attended by Fevers, therefore when a Fever takes any body, though we cannot externally discover any abscess, wound, or inflamation, we must however believe that there is some such thing within the body.

His practice was much the same with that of *Hippocrates*. He blooded and purged after the same manner, and upon the same occasions. His particular method in every distemper may be seen in (*e*) *Cælius Aurelianus*. The same Author reports, that *Diocles* caused all those that were troubled with the Iliack passion to swallow a Leaden Bullet, a Medicine of which I find no mention in *Hippocrates*, and which might perhaps be of *Diocles*'s own invention. He distinguished between the *Ileus* and *Chordapsus*, which two names *Hippocrates* seemed to give to the same distemper. *Diocles*

(*e*) Acut. Pass. l. 3 c. 17.

Diocles signified by the former of these names a distemper of the *intestina tennia*, and by the latter of the *intestina crassa*.

He practised also Surgery, and invented an instrument to draw out the head of a Dart when it was left in the wound; which was called by his name in *Celsus* his time. He invented also the manner of (*f*) Bandage for the head, which went also by his name.

(*f*) Galen de Fasciis.

Galen observes, that this Physician was the first that wrote of Anatomical Administration, that is, of the manner and order of dissection, for the better displaying the parts of the body. He gave at the same time this account for the Silence of those that preceded him, and of the motives that induced him to write upon that subject. (*g*) Before *Diocles*, says *Galen*, Physick being almost entirely limited to the family of the *Asclepiades*, the Fathers taught their Sons Anatomy, and bred them from their infancy to the dissection of Animals. So that it going from Father to Son by way of Manual Tradition, it was needless to write of the manner, because it was as impossible they should forget it as their Alphabet, which they learnt almost at the same time. But the Art of Physick spreading beyond this family, by means of the Scholars of *Hippocrates*, *Diocles* wrote upon this subject in favour of those whose Fathers were not Physicians.

(*g*) De Administ. Anatom. lib. 2.

Thus far *Galen* of *Diocles*, who nevertheless by *Galen*'s own report had made no great progress in Anatomy. He satisfied himself with what his predecessors had done, who were no great Anatomists, as we have already observ'd.

Galen testifies likewise for *Diocles*, that he practiced Physick out of a principle of Humanity, as *Hippocrates* had done, and not for Profit or Glory, which were motives upon which other Physicians acted. He speaks of

him elsewhere as a great man in his Art, and affirms, that he was master of it in every part.

Athenæus mentions a piece of *Diocles* which treated of Poysons, and another which teaches (*h*) the manner of dressing victuals. *Athenæus* tells us of several other antient Physicians that wrote upon this latter subject, and mentions amongst others *Philistion*, whom we have spoken of before, *Erasistratus*, *Philotimus*, *Glaucus*, and *Dionisius*. Their design in probability was not so much to please the taste as to render the food more wholesom. Nevertheless *Plato* complains (*i*) that the Art of Cookery was crept into Physick under pretence of dressing for health, whereas it had the quite contrary effect, and he asserts, that this Art is just of as much use in Physick, as (*k*) the Art of washing and perfuming is to the Gymnastick, of which we have already spoken. He calls the art of Cookery and the art Washing and Beautifying, the flatterers of Physick and Gymnastick.

Diocles wrote likewise the distempers of Women. He compos'd also a Book, entitled of the weeks, wherein he treated undoubtedly of the critical days after the manner of *Hippocrates*. There was also another *Diocles* of *Chalcedon*, who is cited by (*l*) *Galen*, but I know not when he lived.

(*h*) This Book was entitled Ὀψαρτύτικον.

(*i*) Ὀψοποιητικὴ.

(*k*) Κομμωτικὴ.

(*l*) Medicament. local. l. 7. c. 4.

CHAP IX.

Praxagoras.

PRaxagoras came a little after *Diocles*, living at the latest about the time of *Aristotle*. His Fathers name was (*a*) *Nicarchius*. (*b*) He was at the Isle of *Cos* as well as *Hippocrates*, and of the same Family, that is, of the *Asclepiades*, with this peculiarity, that he was the last,

(*a*) De dissectiones vulv. cap ult.

(*b*) Method. Med. lib. 1.

laſt, the Family being extinct in him. This is the obſervation of *Galen*, with which *Suidas* does by no means agree, who ſays, there were ſeven deſcendants from *Hippocrates*, all Phyſicians, who ſucceſſively bore his name, but I am rather apt to credit *Galen*.

Praxagoras is reckon'd the third after *Hippocrates*, who worthily maintain'd the honour of rational Phyſick. *Galen* ſpeaks honourably of him, as a man that underſtood his buſineſs excellently well. He left ſeveral Books which are loſt. *Galen* cites ſome of them, as that of the uſe of abſtinence, thoſe of the ordinary and extraordinary ſymptoms of Diſeaſes, another entituled, of natural things, or things which naturally happen, and another of Medicaments.

He paſt in his time for a great Anatomiſt, but all that he wrote upon that ſubject being loſt, we know nothing of his Sentiments, except that he believed with *Ariſtotle*, that the Nerves come from the Heart. He added (*d*) that the Arteries turn to Nerves as their cavities grow ſtraight towards the extremities. He held with this Philoſopher, that the brain was of little uſe, and look'd upon it as only an appendix to the ſpinal Marrow. He maintain'd alſo that the (*e*) Arteries contain'd no Liquor, an opinion which we ſhall ſee driven farther by *Eraſiſtratus*. From hence we may conclude, that *Praxagoras* was the firſt Author that diſtinguiſh'd the arteries properly ſo call'd from the veins. The Phyſicians of the preceding ages having indifferently call'd both veins and arteries by the name of veins.

(*d*) Galen. de decret. Hippocrat. & Platon.

(*e*) De dignoſcend. Puls. l. 4. cap. 2.

Praxagoras was the firſt that diſtinguiſh'd with more exactneſs than before the humours or juices of the body. (*f*) *Rufus Epheſius* reports, that he ſaid of theſe juices, that one was ſweet, another (*g*) equally mix'd or temperate, (*h*) another reſembled Glaſs, which was a ſort of flegm very penetrant, another ſower, a-

(*f*) *See the Anatomy of Hippocrates and Ariſtotle.*

(*g*) Ἰσόκρατον.

(*h*) Ὑαλοειδές.

nother nitrous, another of the colour of a Leek, another salt, another bitter, another like the yolk of an Egg. He added besides these two other sorts of Juices, one which he call'd (i) ξυσικὸν. (i) Raking, that is, which produced a sense in the part, as if it were scrap'd with a Knife or some such Instrument, the other he call'd (k) σασιμὸν. (k) fix'd. (l) Most diseases according to him depended upon these dispositions of the humours, and it was his opinion, that it was in vain to look any where else, than into the humours for the causes of health or sickness. (m) *Galen* limits the number of humours, which *Praxagoras* distinguished to ten, without reckoning the blood which makes eleven, but he does not specify what they were.

These names, as well as those taken from the colour of a Leek and the Yolk of an Egg are really new. But those of sowre, bitter, nitrous, &c. were applied by Hippocrates, to the same things before.

There are divers specimens of the practice of *Praxagoras* in *Cælius Aurelianus*. Amongst other things we find that he was very much for (n) vomits. He gave them even in the Quinsey and in Convulsions, the same he did also in the Iliack Passion, as well as *Hippocrates*, but he urg'd them further, continuing them until the Excrements came up at the mouth, which is a symptom that comes in the extremity of this distemper, without giving a vomit. He seem'd to be a very bold practitioner; for in this distemper, if the Remedies did not operate, he ordered an incision to be made into the Belly, and even into the Gut itself, and the Excrements to be drawn out, and the wound to be sewed up again. This example, and those before cited, shews that from the beginning of Physick, they tried all means they could think of to answer their ends, how dangerous soever. As for the rest, *Praxagoras* followed pretty close the practice of *Hippocrates*. He believ'd the Fevers began in the *Vena Cava*, or that the seat of the Fever was in the Trunk of the Great Vein, between the Liver and the Kidneys. He had several Scholars, the most con-

(l) Introduct cap. 9.

(m) De facultat. Nat. l. 2. c. 9.

(n) Cælius Aurelian acut. l. 3. cap. 17.

(o) Rufus Ephesius.

considerable of whom were *Herophilus*, *Philotimus*, and *Pliſtonicus*, of whom we ſhall ſpeak in the following Book.

CHAP X.

Petron.

WE muſt here take notice of one *Petron* or *Petronas*, who liv'd, as *Celſus* ſays, before *Eraſiſtratus*, and *Herophilus*, and preſently after *Hippocrates*. *Galen* (*a*) after having ſpoken of thoſe who macerate their Patients by too long abſtinence, blames this *Petron* for t'other extream, that is, for feeding them too much. But *Celſus* before-cited, tells us ſomething of his Method, which is very ſingular. (*b*) *Petron*, ſays he, covered Men in Fevers with abundance of Cloaths, that he might make 'em very hot, and very thirſty. And when the Fever began to abate a little, gave them cold water to drink; and if he moved Sweat, he thought he had freed the Patient, if not, he gave them more cold water, and forced them to Vomit. If either way the Fever was taken off, he gave them Roaſt Pork and Wine. If it were not taken off, he gave them Water, in which Salt was boil'd, that they might cleanſe their Stomachs by Vomit; and herein conſiſted his whole Practice.

(*a*) Comment. in lib. 1. Hippoc. de victus ratione in acutis.

(*b*) Celſus l. 3 cap. 9.

CHAP. XI.

Menecrates *and* Critobulus.

Menecrates was of *Syracuſe*, and lived in the time of *Philip* King of *Macedonia*, Father to *Alexander the Great*: He had ſo good an opinion of his profeſſion, that he thought he might recall the times, in which Phyſicians paſt for Gods. He reliſhed extreamly well (*a*) the *Epithete*, with which *Homer* compliments

(*a*) Ἰσόθεος ὣς, A Man equal to a God. *An Epithete which he beſtows likewiſe upon ſome other of his Heroes.*

Machaon. He caused himself to be called *Jupiter*, but *Philip* mortified him very much. This Prince having received a Letter from *Menecrates* which began thus. (*b*) Menecrates Jupiter *wishes all Prosperity to King* Philip, made him this answer; Philip (*c*) *wishes health to* Menecrates; signifying thereby that he was brain-sick, and that he might not doubt of it, *Philip* adds, that he advised him to go to *Anticyra*, an Island famous for producing Hellebore, used in the cure of Mad Folks, as we have already observed. *Plutarch* reports the same of King *Agesilaus.*

(*b*) Καλειν, ευπραττειν. *To be joyful or prosperous.*

(*c*) ὑγιαινειν; to be in health *These were all common salutations in the Superscriptions of Letters. But this latter was used equivocally on this occasion.*

Philip put also another signal affront upon *Menecrates.* Having invited him to a very magnificent Treat, he caused a Table to be provided for him apart upon a raised Platform, with a Pot of Incense upon it, and gave order, that while the rest of his Guests were plentifully treated at another Table, they shou'd feed him with smoak. (*d*) *Elian* says, that *Menecrates* was at first very proud of the Honour that was done him, till hunger began to press him.

(*d*) P. 469.

(*e*) Var. Hist. lib. 12. c. 5.

(*f*) *Athenæus* tells us several other Circumstances altogether as pleasant of his Conduct. *Menecrates* (says this Author) *used to make all those that he cured of the* Epilepsy *enter into an obligation in Writing, that they would obey and follow him for the time to come, as Servants do their Master. Athenæus* adds, that one *Nicostratus* of *Argos* being freed from this Distemper by *Menecrates*, followed him by the name and in the habit of *Hercules.* Another called *Nicagoras* followed him in the habit of *Mercury*, Equipt with the Wings and *Caduceus* of that God. One *Astycreon* was the 3d of his Train, with the name and equipage of *Apollo*, a fourth was rigg'd out like *Esculapius. Menecrates* himself had on a purple Robe, with a Crown of Gold on his head, and a Scepter in his hand, with the Buskins of the Gods.

(*f*) Deipnosophist. lib. 7. c. 10.

With

With this Train of Gods he took a progress through the Cities of *Greece*. He wrote to King *Philip* in these Terms, *You reign over* Macedonia, *and can when you please destroy those that are in health, but I can restore health and preserve it to those that have it, if they be obedient to me, and can secure them to old Age. Your* Macedonians *are your Guards and Followers, those that outlive Distempers are mine, for I* Jupiter *give Life.*

The History of this Physician will serve to divert the Reader, if it be of no other use. There was likewise another *Menecrates*, of whom we shall speak of in his turn, that we may not confound him with the former, (*g*) as *Vossius* has done.

(*g*) De Philosophia cap. 11.

There was at the same time another Physician of more prudence than *Menecrates*, he was called *Critobulus*. (*h*) He succeeded so happily in drawing the Arrow out of the Eye of King *Philip*, and in the management of the Cure, that it occasioned no deformity to his Face.

(*h*) Plin. lib. 7. cap. 37.

CHAP. XXII.

Philip, Glaucias, Alexippus, Pausanias, Alexais, *and* Androcydas.

AMong the Physicians of *Alexander* the Great, was one *Philip*, an *Acarnanian*, in whom he reposed so much confidence, that he took before his Face a Medicine which he had brought him, before his Physician could read a Letter, which *Alexander* put into his hands, at the same time, by which he receiv'd advice, that *Philip* would poyson him This may very well be the same *Philip*, who is by (*a*) *Celsus* called an *Epirot*, *Acarnania* being a part of *Epirus*. This latter *Philip*, says this Author, being at the Court of King *Antigonus*, and having promised to cure one of his

(*a*) Lib. 3. cap. 21.

Courtlers of a Dropſie of the mildeſt kind, had not the ſucceſs he expected, through the irregularity of his Patient, who, inſtead of abſtaining from meat and drink, as he was ordered, eat the very Cataplaſms that were applied to him, and drank his own Water. 'Tis not impoſſible, but that the ſame *Philip*, who was Phyſician to *Alexander*, might be ſo alſo to *Antigonus* his Succeſſor in *Aſia*. This Phyſician followed in ſome meaſure the method of *Hippocrates*, who ordered his Patients to eat and drink very little in a Dropſie. The Author of this Hiſtory adds, that another famous Phyſician, who was Scholar to *Chriſippus*, had before prognoſticated, that the Patient would not be cured; and being told, that *Philip* promiſed to cure him, made anſwer, that *Philip conſidered only the Diſeaſe, but he the humour of the Patient. This Phyſician in all probability could be none but* Eraſiſtratus, *of whom we ſhall ſpeak in the following book.*

Glaucias, another Phyſician of *Alexander*, was more unhappy than the former. For *Alexander* imputing to him the Death of his favourite *Hephæſtion*, who was his Patient in his laſt Sickneſs, cauſed him to be crucified.

Plutarch ſpeaks of two more Phyſicians to *Alexander*, or great men of his Court, whereof one was called *Alexippus* and the other *Pauſanias*, ſaying that the firſt having cured *Peuceſtas* of a Diſeaſe, *Alexander* wrote him a Letter of thanks, and the latter intending to give Hellebore to *Craterus*, he wrote to him alſo partly to teſtifie his concern for *Craterus* his Illneſs, and partly to exhort the Phyſician, to proceed with all the caution neceſſary, to make his Medicine effectual.

Pliny mentions a Phyſician named *Androcydas*, who wrote to *Alexander* in theſe Terms, *When you drink Wine, remember that you drink*

the

the Blood of the Earth; *he adds, that as Hemlock is poyſon to a man, ſo Wine is poyſon to Hemlock.*

CHAP. XIII.

Syennéſis, Diogenes, Clidemus, Thraſias, *and* Alexias.

TO the preceeding Phyſician we may add, thoſe that are cited by *Ariſtotle* and *Theophraſtus*, and are not reckoned among the Antient Phyſicians; as one (*a*) *Syennesis* of *Cyprus*, and one *Diogenes Apolloniates* of whom the former makes mention, reporting ſome fragments of their writing, by which it appears that they believed with *Polybus*, that the Veins have their Origine from the Head. One *Clidemus* of *Platæa*, cited by the latter, and one *Thraſias* of *Montine*, who bragg'd that he had a Drug of ſuch a property, that it would kill without pain. The ſame *Thraſias* uſed to ſay, that the ſame thing would purge one man and not another, which he proved by the example of a Shepherd that eat a handful of *Hellebore* without being moved by it. To this Shepherd, he added one of his own Scholars, who was alſo a famous Phyſician, one *Eudemus* a ſeller of Medicines, and another *Eudemus* of *Chio*, who were all unmoved by *Hellebore*.

FINIS.